

and which Kennedy himself would show. Besides these things are connected in the mind of Mr Burgess Jennings with his mysterious and ambiguous Brotherhood, for his distorted imagination pictures Brotherhood everywhere, "as those who believe in witchcraft see money and no churchmen everywhere." This conviction, however, he never attempts to establish, and it is incredible to suppose that the scholar pretence has ever required no support. The few statements which he makes concerning the Freemasonry must be repeated as mistakes; for example, he tells us that the alchemists were a physical branch of the Freemasons, whereas the Rosicrucians were a theoretical sect among the alchemists.

I have deemed it unnecessary to consider the alleged connection between the Templars and the Brothers of the Rose-Cross, for this hypothesis depends upon another, now generally set aside, namely, the connection of the Freemasons with the dropping veil. It is sufficient to say that the Templars were not alchemists, that they had no occultic pretensions, and that their secret, so far as can be ascertained, was a religious secret of an anti-Christendom kind. The Rosicrucians, on the other hand, were pre-eminently a learned society, and they were also a Christian sect.



JAN. 17. 1868.

CHAPTER VIII

THE CASE OF JOSEPH TAYLOR ANDERSON

Most existing theories as to the authorship of the First Vatican mandatum are founded upon plausible assumptions or negative conclusions drawn from the doubtful materials of merely alleged facts. Each investigator has approached the subject with an unconscious determination to solve the problem connected with the mysterious Order, but, in the absence of adequate materials, has evolved a new hypothesis, where the supposition has transfigured what is certain for the satisfaction of individual bias. As a single historian writing in the case of truth, it is without my inclination nor my duty to construct a fresh theory, but rather to state the facts which are in conflict with all theories, and to draw an conclusion warranted by the direct evidence on hand.

The Romanism theorists may be broadly divided into three hosts—I. Those who believe that the history of Christian Romanism is true in fact, and that the society originated in the manner recounted in the "*Prima Protestationem*." II. Those who regard both the society and its founder as purely mythical, and coincide with Luthardt, "*que tant et que peu a dit des Pères de la Croix de la Rome, et une pure invention de quelques personnes ignorantes.*" III. Those who, without accepting the historical truth of the story

of Romanticism, believe in the existence of the Romanticism as it never existed, which does not depend on the fact of its existence by a singular and abstract fiction.

In the first division are gathered the men of large imagination and abstract faith, who, moved by historical delusions, confused by discrepancies of fact, and despising the mere demands of logical critical methods, are bewitched by romantic illusions and the glamour of impossible mystery. They love to contemplate the slopes of the Ross-Cross moving slowly among the ignorant and vulgar multitudes, diffusing light and healing, masters of terrible secrets, having nothing in appearance and yet possessing all things, ever invisible, ever intangible, ever vanishing suddenly. The sublime dreams produced by their mystical methods are shattered by the casual shallowness and commonplace of Romantic manifestations, for they reject authoritative dogmatism, or interpret dogmatistic passages in an inverted sense.

Impossible delusions prevent us from supposing that the "Fama" and "Confession Postumata" originated from a secret society whose literal history is recorded in them. These delusions are, for the most part, inherent in the nature of the alleged history, which I undertook in the introduction to prove mythical. It will be necessary for this purpose to consider the essential features of Romantic claims. The power of Inspiration—claiming the force of the Philosophers—the power of transmutation, the manifestation of elementary spirits, the doctrine of signatures, ever-lasting lamps, and vision at a distance, may be postulations, however remote on the horizon of natural science. There are many things in heaven and on earth which are not dreamed of in the philosophy of Hermetic, and occultism

is venerable by its antiquity, interesting from its romantic associations, and aglow with visionary splendours, but for all that, the desire of the "Pana" is "universal, and belongs itself in every circumstance."¹

Europe is immediately ruled by the suppression of all names, and the concealment of the headquarters and all "local institutions" of the supposed Society. C. E. U., the hero of the history, journeys to a fabulous Oriental city, called Danova, which is not Danova, though the German tongue continually makes it so. A great part of this journey is performed alone by a boy of sixteen, who is described as possessing such "skill in physics" that he "obtained much favour of the Turks," and who, after five years' travelling, returns at the age of twenty-one years to Europe, fired with an unextinguishable ambition to correct the errors of all the arts and to reform the whole philosophic world. In Germany he meets a mysterious House of the Holy Spirit, situated apparently in spots of dense darkness, betrayed by the "unpredictable movements of the sky," and yet, for the space of nearly two hundred years, completely unknown and unseen by the "walked world." When the Society was incorporated, and its members despatched on their wanderings, two brothers always remained with the founder, and eight of these were present at his death, yet the secret of his burial place was completely unknown to the third generation, till its discovery by a newly initiated teacher when he was repairing his house, which, nevertheless, does not appear to be the House of the Holy Spirit. The sequel has been about five hundred and twenty years, and it is found to contain the Fischelbaum, Himmels, and Life of Paracelsus. Taking 1614 as the year when the "Pana"

¹ In *Spoken*, "Kocherhaus and Fremden," v. 11.

were published, and supposing the discovery of the burial place to have antedated the manifesto by the shortest possible period, we are brought back to the year 1494, one year after the birth of Paracelsus, whose books it is supposed to contain. This point is, of course, conclusive, and it is unnecessary to comment on the mystery which surrounds the ultimate fate of the corpse of that "golly and high-distinguished Father, Brother G. B. G."

Thus it is obvious that the history of Christian Rosenkreutz is not historically true, and that the Society did not originate in the manner which is described by the "Fama."

The theories of the second and third divisions are in agreement upon several important points, and may, therefore, be considered together. Most of them unite in recognizing the author of the Rosicrucian manifestoes among the literati of the period. On the one side they consider him a natural, or the perpetrator of an imposture or elaborate jest, on the other, they hold him to be the founder of a secret society, or the mastermind of one which was already in existence, and to which they ascribe a various antiquity in accordance with their predilections and their knowledge of the true state of the case. The question of this antiquity has been discussed in the last chapter.

Several authors have been suggested, for the most part on very slender evidence. Some maintain that the manifestoes were written by Tauler, the author of the German Theologia, an obscure writer not to be identified with the author of the *Spiritual Letters*, "*Institutiones Devotivæ*," &c., edited by Luther, whose name was given by Wiesel. Jonathan Jugg,¹ the cele-

¹ This writer must be confused with Jugg Billing, whose real name was Johannes Friedrich Jugg, and who is, perhaps, more well-known in England for his works on Paracelsus than in the matter of Rosicrucianism for his contributions to occultism and alchemy.

lated philosopher of the seventeenth century, has several novel features. He was born at Lebach in 1687, and became an M.A. of Gießen in 1702. At the very period when the "Pana-Futuristae" first appeared, about 1704, he was holding numerous conferences with his friends on the methods of hastening the progress of philosophy, but his plans are supposed to have been without any immediate result. Subsequently, he sought to establish at Bamberg an academy for the advancement of natural science, "but the citizens spread that the project extended some-evil designs, and people went so far as to accuse him of being one of the chiefs of the lower order of the Brothers of the Red Cross, and he was forced to renounce a plan whose execution could only have had good results for his adopted country."¹ He became rector of the University of Bamberg, and died of apoplexy, September 15, 1742. He was the author of "Geometriae Imperia," "Harmoniae Theoreticae," etc., and appears to have been wholly unacquainted with the deformed parodies of the period. A secretary of the Court of Hohenberg (according to Heidegger, the biographer of Johannes Antonius Fabricius) being, it is supposed, in the error, is said to have confessed in conversation the current report that Jauge was the founder of the Futuristae and the writer of the "Pana-Futuristae."² No reference is made to this matter in the "Historia Vitae et Morum Johannis Jauge Mathematici recentis utriusque Incomparabilis Philosophi,"

¹ "Biographia Universalia," i.e. *Journal Jauge*.

² In the "Acta Benedictinae Sigae," 1689, lib. 9, p. 178, there is the following passage:—"Notum est Jo. Antonio Fabricio: non phidat. Fabricianus Hago ordinatus, de Jo. Jauge mathematico loquitur sic: quodam sermone, quod Jo. Fabricius anno 1687-88 scripsit a Futuristae in eadem specie et a Philosophiae praestantibus scriptis. Fuit et illius non solum scribitor, sed et Fabricius nomine fundator et au-

which was written by Matthias Jungius in 1666. It contains, however, some account of his attempt to found a philosophical society, but the *Lege Societatis Formationis* which are to be found at the end of the pamphlet, sufficiently show that it is from the Romanicam Brotherhood. The pamphlet *Alphons Gutschman*, is claimed as the true author of the anonymous manifesto by whom—as what grounds I have not been able to ascertain, but, according to Heile, this opinion is “supported by no other argument than that he was a distinguished scholar in that age of mysticism.”

All these views have manifestly little to recommend them, but that which attributes the composition of the Romanicam manifesto to Johann Valentin Andreas is supported by an extraordinary mass of evidence, which calls for very careful and impartial consideration. This interesting and singular personage, who is described by Fischer¹ as very learned and of a very elegant genius, whom the “*Bibliothèque Universelle*”² considers one of the most useful men which Germany produced in the seventeenth century, and whom all scholars made an honouring for his talents and virtues, was a renowned theologian of Wittenberg, and a multi-farious literature was manifested, even at this day, in his own country, as a poet and a naturalist. He was born at Harnsburg, a town in the duchy of Wittenberg, on the 17th of August 1661. He was the grandson of Jacob Andreas, also a celebrated theologian. His father was the

more really, although Baron Christof Frederic related various letters directed, upon various Romanicam, John Jungius, Mathematician Nuremberg professor, various letters, one dated at Rome Frederic Baron Christof Frederic, pastor at one Brunswick, no other names, one *Armenia*.

¹ “*Biography Historisch Crit. Philosophic*,” tome II., p. 162.

² Tome II., p. 138.

father of Bentham, his mother, Mary Murray. The diary of his early years characterized his private life, but he was of a devoted and cheerful disposition. He received the rudiments of his education from Michael Broomfield.¹ Subsequently he pursued his studies at Telford's, Dublin before us that, "besides Greek and Latin (in which languages he was distinguished for the elegance of his style), he made himself master of the French, Italian, and Spanish; was well versed in Mathematics, Natural and Civil History, Geography, and Historical Chronology, without at all neglecting his professional study of law."² "I so devoted my time," he tells us, "that during the day I devoted myself to instruction in the arts, thereby I added long unbroken studies, passed in the reading of various authors, and carried to such an extravagant extent that not only my spirits suffered, but I made myself subject to the losses of sleeplessness, and weakened the strength of memory."³

He travelled much within the limits of his own country, visited France, Switzerland, Italy, including Venice, and even journeyed into Austria. He was married in the month of August 1744, to Agnes Elphinstock, daughter of James Elphinstock.⁴ He passed through various grades of ecclesiastical dignity, and became chaplain to the court at Stuttgart. "Hem," says Burke, "he met with so much thwarting and persecution, that, with his intense constitution of body and depression of mind from witnessing the

¹ "Fratrem educationis affectionem habet, unde est non solum lingua Latina prima lingua, quam cum reliquisque translationibus cum eis inter se, sed etiam Latina lingua et litteris, et philosophia et scientia reliquisque rebus. . . . Bentham educationis a Michaeli Broomfield accepit ubi optime."—"Fratrem quoque Elphinstockum," ibid. 2.

² *The Doctor*, "Bentham's early and Professional," v. 10.

³ See additional notes, No. 8.

destiny of Germany," the reform of the church and civil life which had been the main object of his life—"It is not to be wondered that he : . . . sank into deep despondency and melancholy." At his own earnest importunity he was permitted to resign his post, and dedication of Adolphus and Anthony, almoner to the Duke of Württemberg in the year 1814, "after a long and painful illness."

All authorities are agreed upon one important point in the character of Andreas, and that is his predilection in favour of social action as instruments in the reformation of his age and country. According to Huble, he had a profound and painful sense of the gross evils and unmanly abuses which afflicted the German fatherland, and which were revealed, not contradicted, by the hard teaching of Luther's reformation. These abuses he sought to reform by means of "social activities." The activities of his long hand appear to have been the labour of his after days. "The writings of Andreas, issued during his life-time, are full of arguments on the necessity of forming societies wholly devoted to the reformation of manners and customs."

Three of his works, namely, "*Republikan-Christenopfer-tum-Description*," "*Terra Israel, oder Jehusarum de Protestantischen Besseren Geistes Chanc*," "*Christliche Gesellschaften Man*," all published at Strassburg in the years 1811 and 1812, after the clearest indications of his project to form a social society. It is impossible not to perceive that he is always aiming at something of the kind. Some also appeal to his frequent travels as having no other object.¹ A writer in the "*Unternehmen des Protestantischen Geistes*" speaks with even greater emphasis. "The works of Andreas, to the number of one hundred, present pictures-

¹ "*Bibliothèque Universelle*," tome ii., pp. 126-128.

only the necessity of some context,"¹ and Louis Figeac, whose work, entitled "*Kepler und die Alchemisten*," though it does not belong to the original research, represents as a French treatment the opinions and arguments of some high German authorities, calls Kepler "a learned paragon" of the doctrine of Paracelsus,² declares him to have been filled with the ambition to fill certain portions of his master's work have been before referred to, and that he took upon himself to decide that the "*Elia Astrica*," the robust child, in whom the magician refers, must be understood not of an individual but of a collective body or corporation.

It seems clear from these authorities, and from the facts of the case, that the serious, long-planned purpose of Kepler was the foundation of a society for the reformation of the age, and we find him cherishing this hope and apparently elaborating his designs at the very period when the first members of the *Association Fraternitatis* began to be based in Europe. It is, therefore, obviously and manifestly clear that if he had any hand in the foundation of this society, or in the authorship of the documents connected with it, that he was undertaking an all-embracing task, and that the "*Tractatus*" and "*Confessio Fraternitatis*" are not pieces of belated or impetuous, and narrow in the meaning of the word. Such a suggestion is wholly incompatible with Kepler's real and real optimism.

This point being definitely settled, I proceed to lay before

1 "*Beziehungen des Johannes Kepler*" in the *Abhandl. Figeac* "*Kepler und die Alchemisten*," v. 1, p. 98.

² With the characteristic confidence of a French scientist, Figeac declares himself at this point by stating a few pages earlier generally that Kepler was devoid of any mystical foundation. "*Beziehungen des Johannes Kepler*," pp. 293-294.

edition of the "*Confession Fœderatæ*," and strangely also of the "*Fama*,"¹ do not describe the meeting as that of the Free Church, the edition of 1832, printed at Frankfurt, calls it the *Bruderschaft der Freien-Churchen* and it is, therefore, argued that the three works must have originated from a single source.

II. The "*Claydon Marriage*" contains the following passage:—"Henceforward I prepared myself for the worst, put on my whole human coat, girded my loins, with a blood-red ribbon bound around my shoulder. In my hat I stuck *four* roses." Elsewhere, he describes himself as a "*brother of the Red-Rose Cross*," and a "*Knight of the Golden Rose*"—*quæ sunt signa*.

Now, the assumed bearings of the family of Andrew contain a St. Andrew's Cross with four roses, one in each of its angles, which interesting piece of ancestral evidence adds upon the testimony of the romance independently of the auto-biographical statement, and proves eventually, it is said, to the conclusion that the founder of the Free-Church theory was the man whose heraldic device was also the Rose and Cross.

III. The identity of the principles contained in the acknowledged work of Andrew, and in the pamphlet which it is sought to attribute to him, are considered too obvious to need comment, and it is sufficient to point out that all are equally directed against the churchman's pretensions of the superior age, throwing its weighty members upon the credulity and submission of the age.

IV. Arnold, in his "*History of the Church and of*

¹ The title of one of the earliest editions is quoted by Arnold as follows:—"Fama Fœderatæ, or History of the Brotherhood of the Protestant Order of the R. C."

Review," states that a comparison between Andrew's undoubtedly authentic writings and those of the Romanicans manifests the fact that he is their author.

V. The earliest edition of Frederick's "Begriff der Poesie" was published at Bonn in 1811. Andrew's having to have been an Italian scholar, having also an extensive reading, he is said to have obtained Frederick, and to have imitated his style, and thence it is argued that he it was who translated Advertisement II of the first volume, under the title of the "Universal Education of the Whole World."

VI. An ultimate friend of Andrew, Professor Knauth, positively declares that the character of the Romanicans manifests a plain strength, and considers it a marvellous and uncomparable circumstance that so many persons had mistaken that sight. From this it is concluded that he was a repository of the secret concerning their authorship, and as he was in the confidence of Andrew, that Andrew was the writer.

In this case, the question discussed in the Introduction is, of course, definitely set at rest. The speculation of the Rose-Cross is of no high significance as a badge of the secret society. It does not give expression to the essence of the elemental and colored Rose of the Wile, nor contains the secret of the mechanism of the Red Dragon. It is simply the hereditary device of the founder, and its meaning is to be sought in German history, and not in speculation.

Those who connect Andrew with the authorship of the Romanicans manifestly interpret his reasons very narrowly. According to Knauth, he had already written many satirical pamphlets upon the corruption and hypocrisy of the period

and he considers that the "Fane" and "Cathedral" were pursued with the same purpose, namely to lay bare the fibres of a man's life, and to set before them patterns of good and pure living. He quotes an unmentioned writer as stating that it was necessary that the heathen should be men of undomated lives, and undine passions, who, under the appearance of a society, would try to lull the people to sleep. According to Figueis, as we have seen, Andrew established the order to fill with a profusion of Paradise, and to pursue scientific research on purely Parnassian principles. But Figueis, with all his shortcomings, and weighted as he is by an extravagant Marxist hypothesis, is the best exponent of these views, and it will be necessary to cite his arguments at considerable length.

"From a close review of his life and opinions, I am not only satisfied that Andrew wrote the three works which laid the foundation of Eusebiolism, but I am clearly why he wrote them. The crisis of Germany was then imminent, and the necessity of some great reform was universally admitted. As a young man without experience, Andrew imagined that this reform would be easily accomplished. He had the example of Luther before him, the heroic reformer of the preceding century, whose necessity was just felt in Germany, and whose labours resulted on the point of producing values supported by corresponding efforts in the existing generation. To separate these efforts and direct them to proper objects, he projected a series of great deeds of the world, the enlightening, and the inward—which he hoped to see meeting, as under the influence of one soul, towards the reforming of public evils. Under this hope it was that he travelled so much—seeking every where, no doubt, for the coalitions and instruments of his

designs. These designs he presented originally in the shape of a *Evangelical society*; and in this particular project he intermingled some features that were at variance with the great and really elevated purposes. Young as he was at that time, Ainslie knew that men of various tempers and characters could not be brought to cooperate steadily for any object so purely disinterested as the elevation of human nature. He therefore addressed them through the common bible of those ages, by holding out promises of wealth, knowledge which should invest its possessor with authority over the powers of Nature, should lengthen his life, or raise him from the dust of poverty to wealth and high station. In an age of Theosophy, Cabalism, and Alchemy, he knew that the popular ear would be caught by an account, coming nobody knew whence, of a great society that professed to be the depositary of Oriental mysteries, and to have buried its treasures. Many would seek to connect themselves with such a society: from these connections he might gradually select the members of the real society which he projected. The pretensions of the esoteric society were in fact chimerical, but before they could be detected as such by the new proselytes, those proselytes would become connected with himself, and so be happily moulded to nobler aspirations. On the rare of Ainslie's real intentions, we understand at once the ground of the extraordinary language which he held about astrology and the transmutation of metals: his entire works show that he looked through the follies of his age with a penetrating eye. He speaks with admiration Gass of those follies—as an earnest contributor to the age; he condemns them in his true modern character as a religious philosopher. Wishing to conclude prophecies, he does not believe in such his scheme with them.

delusions; but he is careful to let us know that they are with his identity more corrupt or collateral persons, the direct and main one being true philosophy and religion."

I fully concede the almost overwhelming force of some of the arguments I have mentioned, but, as a portion of no particular theory, it is my duty to set before my readers a plain statement of certain grave delusions.

1. The "*Original Marriage*" is called a delusion by its author, and Professor Babbalanza calls it a comic romance, but those of my readers who are acquainted with delusional diseases will discern in this singular narrative by a prepared student or what was experientially and magically elicited to participate in the accomplishment of the religious cure, many notions of gross and cruel absurdities. They will recognize that the comic episodes are part of a serious design, and that the work as a whole is in strict accordance with the general traditions of delusion. They will question the good faith of the author in the application of a manifestly incongruous epithet. Perhaps they will appear to be even above what is written, but the point is not really unreasonable, for the passage in which reference is made by Andrew to the "*Naïve Episodes*" is calculated to raise suspicion. He was a shrewd and keen observer; he had gauged the passions and the state of his period; he was fully aware that the rage for delusion blinded the eyes and deluded the powers of thousands of restless individuals, who were at the mercy of the most reckless impostors, and that no pretence was too shallow and no ruse too worthless to find believers. He could not be ignorant that a work like the "*Original Marriage of Christian Babbalanza*" was evidently liable to impose upon every class of delusionists. Were, therefore, he say

poem, and, by implication, expression, acknowledged that his so-called holism was the object of serious investigation and of high esteem, I freely confess that I, for one, cannot interpret him seriously, in other words, that I reject the statement. This, however, is only the initial difficulty. The same passage of the "*Via ad speciem Compositam*" contains another piece of incredible information, namely that Andersen wrote the "*Regulae Chymice*" before he was sixteen. This shows great evidence of an acquaintance with the practice and purposes of alchemy which was absolutely impossible to the most precocious lad. Moreover, the holism of its conception and the power which is displayed in its execution, setting aside the debatable question of its exact philosophical character, are things utterly transcending the modest abilities of a precocious boy of sixteen. I appeal to the discrimination of my readers whether the curious and in general perplexing preface of the paper on the third day was in any way suggestive of "the light line on the ridge of a boy." The manuscript supposed to have been written in 1802-3 did not see the light till 1834, when it appeared as the full title of the *Recessus* controversy. Why did it remain a manuscript for the space of thirty-two years at a period when everything tending to alchemy was devoured with unexampled avidity? The "*Chymical Marriage*," in its original draft, may have been posted at the age of fifteen, but it must have been subjected to a searching revision, though I confess that it betrays no trace of subsequent manipulation. These grave difficulties are enhanced by a fact which is wholly unknown to most European critics, and which was certainly not to be expected in the path of a scholar, namely, that the holism of the original writings

which are to be found in several places of "The Domestic Wedding" are not an uncommon form, but contain a deplorable and disfigured sense. The secretary of an English Bursarship Society says that the Bursar of the Metropolitan College can read all three of the ciphers, and that he himself has disfigured two. Their sense is not a tradition, but the meaning flows upon the simplest after certain corrections. The last point is curious, and, outside the family of disfigurements, the suggested method does not seem probable, but I give it to be taken at its worth, and have no means to doubt the statement.

Even these facts and considerations, the evidence does not seem unassailable, and may certainly be refuted by an impartial mind, that in spite of the statement of Anderson, and partly because of that statement, the "Clypeoid Marriage" was a tradition, that it bore a certain purpose, and conveyed a sensible meaning.

It will be obvious the whole theory probably breaks down. We know that the "Pons Fraternitatis" was published in 1833 as a manifesto of the *Freiwerkstatt der Schillerischen Ordens der freien Ordnung*. We have good reason to suppose that the original draft of the "Clypeoid Marriage" was compared with; we do not know that previous to the year 1833 such a work was in existence as the "Clypeoid Marriage of Christian Bursarship." What we have to have related was simply the "Nuptial/Clypeoid" Jew, supposing the "Pons Fraternitatis" to have originated from a source independent of Anderson, he would be naturally struck by the resemblance of the mysterious Bursarship draft to his own assumed knowledge, and when in the year 1834 he published his so-called comic romance, the analogy may, not unreasonably, have led him to re-direction

his horn, and to introduce those passages which refer to the Rose Cross. This, of course, is conjectured, but it is to be remarked that so far as can be possibly ascertained, the acknowledged symbol of the Freemasonry among men is St Andrew's Cross with four Rose, but was a Cross of the ordinary shape, with a Red Rose in the center, or a Cross rising out of a Rose. There is therefore both good warrant for the identification of the symbol with the heraldic badge. It is in this identification, however, that the Anderson claim is greatly based.

III. We find the "Olympic Marriage," like the "Fane" and "Celestial Fraternity," treating against the "neglected churches," "rascals and ruffian people," who defaced defaced opportunities in the interest of dishonest speculation, yet the one, under a thin veil of fiction, describes the proceedings in the accomplishment of the magical quest, while the other forms immemorial a great gift of God. These points of resemblance, however, do not necessarily indicate a common authorship, for a general belief in the facts of alchemy was held at that period by many intelligent men, who were well aware, and lived in their condemnation, of the innumerable frauds which disgraced the science. On the other hand, it is plain that the history of O. E. C., as it is contained in the "Fane," is not the history, equally fabulous, of that Knight of the Golden Rose, who is the hero of the "Olympic Marriage."

IV. It is obviously easy to exaggerate the philological argument, or rather the argument from the identity of literary style, in the documents under consideration. This point indeed can only be adequately treated by a German. At present it rests on a single instance of *Streich*, which is uncorroborated by any illustrative facts. I think it well

the to plan, even in the moral matter, that the "Olympian Marriage" is a work of "extraordinary talent," as Todd justly observes, but that the "Fama Proteritiorum" is a work of no particular talent, either inventive or otherwise, while the subsequent "Confession," both in matter and matter, is simply beneath contempt. Yet we are required to believe that the first was prepared at the age of fifteen, while the worthless pamphlets are the work of the same writer from seven to thirteen years subsequently.

V. The connection of the "Universal Reformation" with the other Rochester manuscripts is so uncertain, that if Andreas could be proved its translator, his connection with the society would still be doubtful. The appearance of the "Fama Proteritiorum" and the "Universal Reformation" in one pamphlet no more proves them to have emanated from a single source, than the publication of the "Confession" in the same volume as the "Secretum Philosophici Condiementi" proves Philippus à Gebella to have been the author of that document. The practice of issuing unconnected works within the covers of a single book was common at the period. But the argument which ascribes the "Universal Reformation" to Andreas is entirely unavailing.

VI. There is nothing conclusive in the statement of Professor Todd, it may have been simply an expression of personal opinion; those who interpret it otherwise in support of the claim of Andreas, to some extent lose their position on the very point which is in question, for unless Andreas were the author of the manifesto, it is clear that Professor Todd is a person of no authority.

These difficulties are of themselves sufficient to cast grave doubt upon the Andreas theory, but when we pass to the consideration of the motives which are attributed to the

quoted either by the chief supporter of his claims, we find them completely unimpaired. Feltie represents him as a young man without experience who imagined that the evils of his country, common as they actually were, could be remedied easily. But if, by courtesy, we allow that the "*Trans-Atlantico*" was published as early as 1832, then Andrews was twenty-six years of age, when a man of education and talent would be neither inexperienced nor Utopian.

What, however, is by implication assumed in this hypothesis is that the Emersonian manifestoes were written at the same age as the "*Nauphae Olynthia*," for which there is not a particle of evidence, and that the object of Andrews' travels was to find "analyses and instruments for his designs," which is also wholly unsupported. The scheme which is foisted upon Andrews is a monstrous and incredible absurdity; it involves, moreover, a plain fraud which is wholly at variance with the known character of the supposed author. No man, however, much less a man who "looked through the follies of his age with a penetrating eye," could expect anything but failure to result from a gross imposture practiced on the members of a projected association, who being assured of the possession of the Philosophical Stone, the life-elixir, and initiation into the most superior of orders, were destined to receive, instead of these gifts, a barren and impossible commission to reform the age. What moral satisfaction could result from any scheme at once so dishonest and impracticable?

Let us accept, however, for a moment, the repulsive hypothesis of Feltie. Suppose the Emersonian manifestoes to have been written in 1832. Suppose Andrews to have secured Germany and then to have visited other countries in search of ap-

prospective members for knowledge. It would then be entirely understood that the publication of the "*Faust-Fragmente*" signified that his designs were matured. The subsequent conduct of Andreas is, nevertheless, so completely in the face of this conclusion, that Böhl is obliged to suppose that the manifestations were printed without the author's consent, thus, which nothing could be more gratuitous, and that the upsurge of hostility which followed their publication made it necessary for Andreas to disavow them if he would proceed in his ultimate designs. The hostility provoked by the manifestations bears no comparison with the welcome they received among all those chosen to whom they were indirectly addressed, namely, the alchemists, theosophists, etc. Had Andreas projected a society upon the lines laid down by Böhl, nothing remained but to communicate with the innumerable pamphleteers who wrote in defence of the order during the years immediately succeeding the publication of the "*Faust-Fragmente*," as well as with those other persons who in various periodical letters offered themselves for admission, thereby, after which he could have proceeded in the accomplishment of his heretical designs. That he did not do so when the circumstances were so favorable is proof positive that he had no such intention. In fact, at that very period, namely, in the year 1814, we find Andreas immersed in so dark and mysterious designs for the reformation of the age by means of a planned conspiracy, but simply celebrating his mysticisms, and settling down into a tranquil domestic life.

One more great and marvellous blunder upon the typographic machine is to be noticed. Not only is Andreas represented relinquishing his designs at the very moment when it was possible to put it on stone, but directed at the same

verbal debate he had succeeded in creating, he is represented as endeavoring to finish it, "to gratify his natural propensity," and when even in after life he becomes "shocked by find that the debates had taken firm root in the public mind," he adopts an adequate measure to dispel it. Thus not only does Andrews willingly turn the long planned purpose of his life into a wretched failure, but to complete the libel on the character of a great and good man, he is supposed to debate his fellow creatures no longer for a lofty purpose, but from the lowest motives which it is possible to attribute to anyone,—a motive undeniably meaner than any of personal gain.

The facts of the case substantiated by any theory are these. The "*Præa Fraternalitas*" was published, say, in 1612. In 1613 a brief Latin epistle addressed to the venerable Fraternity R. C. is supposed to have appeared at Frankfurt, supplemented the following year by an "*Amicitia Fraternalitas R. C. à quodam Patetere spectatores-amicis impetrans*." These two publications I have been unable to trace, though both are mentioned by Biddle, and are included by Loughet du Fresnoy in the Boissierian bibliography which is to be found in the third volume of his "*Historia de la Philosophie Boissieriana*." In 1615, the Latin original of the "*Quædam Fraternalitas*" appeared, as we have seen, in the editorial quarto of Philip à Gueulle. All these works are attributed to Andrews, and the year 1615 saw the publication of the "*Chymical Mystique of Christian Boissierius*," which work is undoubtedly his. Taking this view, and comparing these postulated and successive attempts to draw attention to the secret society with the known character and the known activities of Andrews, we are evidently here to have with us earnest and determined per-

poet, not to be created by a little hostility and not likely to degenerate into a matter for poet and critic. We must therefore reject the Tolstoyan hypothesis, because it fails all along the line, "and betrays itself in every circumstance." We must reject also that view which attributes the mistakes to Andrews, but considers them an ingenious poet. It is universally admitted that this poet had a seriously evil effect, and Andrews, on this hypothesis, lived to see some of the best and wisest minds of his time, to my thinking of an incredible number of honest and earnest authors, misled by the various and various poets which had been hatched by the perverted talents of his youth. The weakness and cruelty of persisting in maintenance of the true nature of the man through all his mature life, through all his age, and not even making a posthumous explanation in the "*Vita de Ipso Criticis*," is enough to raise indignation in every honest, and is altogether, and too utterly, vile and mean to stoike to any right-minded and honorable person, much less to a man of the known professional nobility of Joseph Valerian Andrews. Eddis says that to have covered the three books as his own compositions would have defamed his talents, and that "afterwards he had still better reasons for disavowing them." He had no such reasons. The blindest sense of duty and the noblest sense of manliness must have provided him with urgent and honorable reasons for acknowledging them—a course to which no serious poetism could possibly attack.

To dispose of the Andrews story, a third hypothesis must be briefly considered. If Andrews was a follower of Parnassus, a believer in alchemy, an expert towards the spiritual side of the magnetic eye, or an adept theorist, he would naturally behold with horror and disgust the treachery

and imposture with which delusion was then surrounded, and by which it has been continually deepened, and it is not unreasonable to suppose that he may have attempted to relieve the cause by means of a secret society, whose manifestations are directed against those very abuses. But in spite of the statement of Louis Figuier, I can find no warrant in the life or writings of Andreux for supposing that he was a profound student, much less a devoted partisan of Fourierism, and it is clear from his "Terror's Rebel," "Mythologia Christiana," and other works, that he considered the Fourierian manifestations a reprehensible error. In the twenty-fifth chapter of the first of these books, the author proposes to supply the place of the fabulous Fourierian Society by his own Christian Fraternity. Indeed, wherever he speaks of it in his known writings, it is in either with contempt or condemnation. Will such a Fraternity condemn Ales, says Truth in the "Mythologia Christiana." "Listen, ye mortals," cries Fama in the "Terror's Rebel," "you need not wait any longer for my brotherhood, the comedy is played out; Fama has put it up, and now she puts it down. Fama has said Yes, and now she says No."

My readers are now in possession of the facts of the case, and must draw their own conclusions. It is quite of the difference which I have repeatedly stated, Andreux has put them upon the authenticity of the Fourierian manifestations, it must be viewed in a different light. According to Herber, his purpose was to make the secret societies of his time resemble these persons, and to show them how much of their aims and movements was ridiculous, but not to find any society himself. According to Figuier, he really founded the Fourierian Society, but failed by entire disapproval of its methods, and therefore started his

Christian Fellowship. But the facts of the case are against this hypothesis, for the "*Imitative Fraternit   Christiana ad Sacramentum Eucharistiae*" was published as early as 1817, long before the Romanan Order could have degenerated from the principles of its master. It is impossible that Andrews should have projected two associations at the same time.

But in the face of the failure of all these hypotheses, one fact in the life of these subjects remains unexplained. If Andrews did not write the "*Tracta*" and "*Confession Fraternitatis*," if he had no connection with the secret society from which they may be supposed to have emanated, if he did not study Parnochus, and did not take interest in alchemy, how are we to account for the existence of the "*Clypeus Murrage*," for its publication in the center and heart of the Romanan controversy, and for its apparently corrupt purpose when he describes it as a *jest or ballad*? Without elaborating a new hypothesis, can we suggest a possible reason for this anomaly? Supposing Andrews to have been actually connected in his younger days with a certain secret society, which may have published the more or less misleading Romanan manifestoes, the code which all such societies impose upon their members, would he not prevent him from divulging anything concerning it, though he may have withdrawn from its ranks at an early period? This society may have been clerical, or affiliated with the *Minor Christian Fraternity*, which, from the known character of its founder was probably connected with alchemical ideas, in which case it offers at the end of the nineteenth century a complete parallel to its equivalent with the Romanan Fellowship. Both associations were ultra-Protestant, both were "haunted with Apocalyptic

divine," both sought the supreme good in its transfigured or spiritual sense, both adored the Pope, both called him *Antichrist*, both coupled him with the diabolical name of Mahomet, both expected the speedy consummation of the age, both studied the secret characters of nature, both believed in the significance of celestial signs, both adopted as their characteristic symbols the mystic Rose and Cross, and the reason which prompted this choice in the one was probably guided in the other. This reason is not to be sought in the typology of a remote period, nor even in the alchemical enigmas of medieval times. It is not to be sought in the ancestral teachings of Johann Valentin Andreae. They bore the Rose and Cross on their badge, not because they were brethren of the Croicized and Rashed Dove, not because they had studied the book called *Seher*, not because they were members and initiates of the ancient Wisdom Religion and the sublime hermeticism of Elul, but because they were a narrow sect of theosophical disciples, because the great Martin Luther was their idol, prophet, and master, because they were valiantly and unswervingly Protestant, with an ultra-legitimate violence of absolute Protestantism, because, in a single word, the divine in the soul of Martin Luther was a Cross-enclosed Rose: rising from the center of a Rose, thus—



I am in a position to maintain that this was the true and historic symbol of the Society, as the Croicized Rose was

the second, modern edition, known as a professedly authoritative work on the secret signs of the Order—"Johanna Figuren der Rosenkreuzer aus dem 17^{ten} und 18^{ten} Jahrhundert"—I find the following remarkable characterisation of the Lullian seal, which practically decides the question.



Taking into consideration that the "Morceaux" of Simon Steadon and the original draft of the "Nuptial Chapter" both belong to nearly the same period, and that Andreas was undoubtedly acquainted with the work of the mystical teacher of Marbach, in a passage in the "Terre Saint" which is evident, it is not an impossible supposition that the young student of Fellinggen came into personal communication with Steadon, who was only some fifty miles distant in the darkest days of travelling, and having a natural inclination to secret societies, became associated with the *Heilige Christen Bruderschaft*. Out of this connection the "Nuptial Chapter" might naturally spring, and the subsequent Rosencreuzian society was the *Heilige* transformed after the death of Steadon,¹ and after the travels and experience

¹ There is one fact which is too remarkable to be a mere chance, and which seems to have been overlooked by previous writers, namely—that August Steadon, who claims to open

of Andrew had directed him of his logical deductions. Having proved the hollowness of their pretensions, but still bound by his pledge, he speaks of them henceforth as a deception and a mockery, and attempts to replace them by a practical Christian association without mysticism and symbols, making no pretension to occult knowledge, or to transcendental power.

This view is not altogether a new one, and incidentally has its difficulties. It cannot account for the publication of the "*Mythic Olympus*" in 1854, nor for the reasons which it apparently underwent at the very period when Andrew was propagating the esotericized Christian Fraternity, but so far as it extends, it does not torture the facts with which it pretends to deal. I present it not as my character as a historian, but simply as a hypothesis which may be tolerated. To my own mind it is far from satisfactory, and, even a careful consideration of all the available materials, I consider that no definite conclusion can be arrived at. There is nothing in the internal character of the "*Peace*" and "*Universal Fraternity*" to show that they are a jest. On the other hand, they certainly a fabulous story. There is no proof that they did or did not emanate from a secret society.¹ The popular argument is that the modification was addressed to "the interest of Europe," but

collectively, declare to the year 1854 that one of the two original hand-pieces is at Norwiche; that is, at the very place where the *Mythic Olympus* originally met in 1854.

¹ For the sake of propriety, and to avoid misleading statements I have spoken throughout of the Esotericism as of a secret society. In the universal community, the word is regarded as mystic, but it does not necessarily represent my personal opinion. By the term "*Esotericized Fraternity*" I simply mean to indicate the religious nature of the "*Peace*" and "*Universal Fraternity*."

the secret intention of the flower of theological literacy for admission into the ranks of the Fraternity remained unanswered, is no proof that the Society itself did not exist, for the statement is vague as to the extent. We have absolutely no means of ascertaining with whom it may have come into communication, or what letters and applications were received, because available money would cover the whole of the proceedings, and those who might have the best means to know that the Society existed would be most obliged to hold their peace. Thus "the mysterious Order of the E. C." will remain shrouded in mystery, but this mystery is devoid of romance and almost of interest. The secret sponsors of the Fraternity for ever present us before supposing that they were in possession of any secrets which would be worth disclosing. To have accomplished the supreme aim of the visible church, is to be master of the Absolute and the Isle of Eternity, is to be above all prejudice, all bias, and all sectarian interest. By the aid of an ultra-Hermetic philosophy we may conceive that such men have been, and still are, but they have passed above "material forms" and the clouded atmosphere of terrestrial things, they inhabit the ideal "city of intelligence and love." They have left the howling yelp of religious squabbling, the abominations of Antichrist, the destruction of the Pope by means of rails, and the murder of the heart, to Luther and Quakers, Cromwell and Brothers the prophet, who may share its equanimity and watchfulness with—the Real-istic Fraternity.

CHAPTER IX.

PROCESSES OF INDIVIDUALISM IN GERMANY

THE immediate results of the "Pana" and "Catholic Encyclopedia" in Germany has been as well described by Professor Fuchs that I cannot do better than transcribe this portion of his work as it is interpreted by Thomas De Quincey:

"The sensation which was produced throughout Germany : . . . is sufficiently evidenced by the repeated editions . . . (of the encyclopaedia) which appeared between 1811 and 1817, but still more by the prodigious circulation which followed in the literary world. In the library at Göttingen there is a body of letters addressed to the imaginary editor of Father Joseph Cross, from 1814 to 1817, by persons styling themselves as members. These letters are filled with complimentary expressions and testimonials of the highest respect, and are all printed, the writers alleging that, being circumscribed with the address of the society, they could not send them through any other than a public channel. As certificates of their qualifications, most of the contributors have enclosed specimens of their skill in rhyming and sublimity. Some of the letters are signed with initials only, or with fictitious names, but always real phrases of address. Many other literary persons there were at that day who felt free to write letters to the society, but threw out small pamphlets containing their opinions of the Order, and of its

place of evidence. Each measure writer pretended to be better informed on that point than all his predecessors. Quarels arose, parties started up on all sides, the square and undogmatic became inflexible, cries of heresy and schism resounded from every corner, some were for calling in the secular power, and the more copy the movable society obtained from the public subscription such the more rage and animosity were its editors, and so made the more bloodthirsty its antagonists. Sometimes, there were some who, from the beginning, had escaped the general delusion, and there were many who had gradually recovered from it. It was remarked that of the many printed letters to the society, though earnestly and often heartily written, none had been answered; and all attempts to penetrate the delusion in which the order was shrouded by its unknown members were successfully baffled. Hence arose a suspicion that some had designs linked under the respectable purpose of these mysterious publications. Many vile impostors arose, who gave themselves out for members of the Rosicrucian order, and upon the credit which they thus obtained for a season, cheated numbers of their money by alchemy, or of their health by panacea. There is particular notice made a great noise at Wetzlar, at Bresenbury, and at Augsburg, all were deceived by the imposture—one lost his eye in chasing the phantom, and one was hanged. At this crisis stepped forward a powerful writer, who attacked the supposed order with much force and handsomely good sense. This was Andrew Libani. He exposed the imposture of the mystical reformations, the credulity of the legend of Father Henry Cross, and the fallacious of the pretended sciences which they professed. He pointed the attention

of physicians to the confusion which those experiments were producing, and produced from them a record of the errors which had attended the failures of the Alchemists."¹

Andreas Libavius was born at Halle in Saxony about the year 1576. He was appointed professor of history and poetry at Jena in 1598, practised as a physician at Eisleben in the Tyche from 1591 till 1605, when he became master of the college of Canon at Orlamünde in Franconia, where he died in 1616. He was the first writer who mentioned the transmutation of blood from one animal to another, and the property of acids of gold to colour glass red. He also invented a chemical preparation, called the liquor of Libavius, "a highly concentrated azoteic acid, much impregnated with tin," and which has been long used as a laboratory. He has been falsely represented by M. Berzelius as a follower of Paracelsus, but appears to have believed in the transmutation of metals, and in the medical virtues of various azoteous preparations. He is considered to rank among the first students of chemistry who pursued experimental research upon the true method. His "*Alchymia Basiliensis*" and his "*History of Metals*" are among the best practical manuals of the period. Though making the Philosophical Stone, he attached no credit to the Elixirian transmutations, and was one of the first writers who attacked them, in two Latin letters dated 1595, and in a smaller German pamphlet which appeared in the following year. The first of these works contains an elaborate criticism of the Elixirian-Magical Philosophy of the septenary Brotherhood. It is entitled "*Essentia Paracelsi cum de naturalis ex scriptis Paracelsi de*

¹ *The Opinions*, "*Evolutionism and Paracelsus*," i. 12.

Roma Cross," and forms part of a larger "Euxine Philosophical Series, upon various dogmatical Opponents."

Professor Böhm is one of those interesting literary characters, by no means uncommonly met with, whose literary hypotheses completely investigate every fact which comes within the grasp of their criticism. Few persons who have taken the pains to labour through the ponderous tomes of *Liberius* would dream of treating him as a powerful writer, and personally I have failed to discover much of that "brusque good sense" which manifested itself so gratifyingly before the discerning eyes of the astute German critics. The criticisms, on the contrary, are weak, trifling, and tedious, and the investigations, as a whole, appear to have little value of use. It may, in fact, be impartially declared that there is only one thing more barren and wearisome than the host of pamphlets, disquisitions, apologetes, apothecaries, and anonymous writers on the Rosserman side, and that is the hostile criticism of the opposing party, and the dead level of unprofitable fairness which characterises its pseudo-ecumenicalism is no criticism which I honestly trust will be spared to all my readers.

Master Karl von Liberius, though he wrote upon death, was a practical thinker, and he refused to contemplate the projected universal reformation through the magic operation of the Rosserman. He had not read Winklerworth, and he had no definite opinions as to "the light that never was on land or sea." He has perceived what Professor Böhm might call a searching criticism; he was right in so far as the reformation is still to come, but in these days we have read Winklerworth, and we profit the vague poetry of Rosserman's quotations to the perditional dilemma of Master Liberius' poem. Still we respect Professor Böhm, chiefly

because we have De Quincey, and we have a thick stack of books lying for his editorial pencil, so we recommended him to contribute to Mr. Maynard Jennings, who has doubtless never read him, and seems only to have heard by report of such documents as the Press and Conference of the numerous order of the Brothers B. C.

Though he disbelieved in the universal information, Lutherian did not expect the signs of the times. "No one doubts that we are in the last age of the world, by reason of the signs which have preceded nearly every important event, and are still at this day repeatedly appearing." He takes exception to the philosophical propensities of the high educated B. C. in America, because it was unfortunate to seek magnanimity in the east when they abounded at home. Some of his objections are, however, sufficiently pertinent. "If the century hath been ordained and consummated of God, it ought to be in a position to prove its position in some conclusive manner." Incidentally he denounces atheology: "We have heard universal commendable theological theories, but we have not discerned their rational basis. On the contrary, we are daily deceived by lying propositions." With regard to the survey of the Order, he things it is the following sort—*Quæ quæ nati sunt, ubi fuerit et non esset ad hæc, ut respondere quæ quæ* Condemning their unscriptural agency, he asks—"Is their danger greater than Luther's, threatened by the proscription of the Pope and the Emperor both?" Representing the Brotherhood as promulgating a new Theology, Physics, and Mathematics, he asks—"What manner of new theology is this, among them is nothing new under the sun? Agate, where is its novelty, if it be that of the primitive Church? Is it of the Gentile, Mahometan, Jew, Papist,

Jesus, Ananias, Sathana, or disciple of Pharisæus? Make unto yourselves also a new God, with a new heaven, and beware lest you are plunged into the old pollution." On our part, we will cling to the category of the canonical Scriptures." And then as regard to the new physics, "If it is to alter the nature of Paradise, show the end of your own reflections as obvious, and shewer plainly its your absurdity If ye come with the scientific calculations concerning the ill-gates of understanding, maintaining the superstitious Do, take care that ye are not consumed by the fire which is therein, for those who will become conscious of inquiry shall be overwhelmed with glory."

The "Analyse Critique des Principes de la Révélation" gave you admissions of limitations none, *qua*, *qua* judicem: thus *ad deum non facimus alio respectu*,² extracts, after the author's own fashion, the thirty-seven "reasons of our purpose and intention," which are to be found hidden in their Christianian manifestos, and introduce the *Paracletus*, or methods of approaching the Order, which are—I. By a written petition. II. By the study of the Scriptures and their interpretations in the scientific-magical manner of the *Paracletus*. III. By the writings and precepts of *Paracletus*. IV. By the spiritual character inculcated on the *Manuscript*.

These two Latin treatises were supplemented by a long tedious German pamphlet, which appeared at Frankfurt in 1818 under the title of "Wohlbedachte Abhandlung concerning the Faith and Confession of the Brotherhood of the R. G., and their universal information of the whole world before the day of Judgment, and transformation thereof into an Earthly Paradise, such as was exhibited by Jesus before the fall and the restoration of all men and women in

presented by Allen, French, Robinson, &c. Written with great care, by choice and command of some important persons, by Andrew Liberman.* It seems to be inspired by a spirit of friendly criticism, decides that the Order does exist, admits the accomplishment of a limited and private reformation, leaving the universal one to God, as the world is too corrupt for improvement before the judgment-day, and that a profession as large will never by any possibility be carried out. Though young as a work, he advises all persons to join the Order, because there is much to be learned and much wisdom to be obtained by so doing. He praises their social doctrine as notions of religion, particularly the denunciation of the Pope and Mahomet, the value they set upon the Bible, &c. It is evident, in fact, that in spite of his "friendly good sense" he had radically changed his ground. The treatise is divided into three short chapters, and among the subjects discussed are the *Hygiene Art*, the *Language Philosophy*, and the *Magical Language*.

What we seek so vainly in the most authoritative Romanian apologete as in their nation, is any additional information concerning the society, its members, or its whereabouts. Such information is provided frequently on the title-pages of the numerous pamphlets of the period, but it is not given, and the professed goals of the existence of the Order are confined to abstract considerations derived of historical value.

Professor Bilde considers that the attitude of Liberman joined to other writings "of the same tendency" might possibly have dispelled the delusion, except for the conduct of Andreu, whom he represents as doing his best to increase it by the publication of other documents, and for

that of the Paracelsians. "With hostile ignorance they had sought to press into the imaginary order, but, finding themselves lamentably repulsed in all their efforts, at length they passed; and, turning suddenly round, they said to one another, 'What need to resist this perverse order any longer! We are ourselves Rosicrucians as to all the essential matter laid down in the three books. We also are truly possessors of great knowledge, we also make gold, or shall make it, we also, no doubt, give us lost time, shall reform the world: national communities are nothing; substantially it is clear that we are the Rosicrucian Order.' Upon this they went on in numerous books and pamphlets to assert that they were the classical Order instituted by Father Enochian, and described in the 'Fama Fraternitatis.' The public mind was now perfectly distracted, we may leave what to think, and the uproar became greater than ever."

There is a dramatic intention well conceived and described, its only fault is the very slender foundation of actual fact on which it appears to be based. I have failed altogether to discover these numerous books and pamphlets wherein the Paracelsians assert that they are in all intents and purposes identical with the inevitable and unapproachable Brotherhood. Their anxiety to be admitted into its ranks may be truly granted, but it is remarkable how few of the pamphleteers who wrote favorably on the Rosicrucian mystery made any claim to be personally connected therewith.

In the pages which follow I shall give a brief account, arranged in chronological order, of the most important and interesting publications that appeared in illustration of the mystery.

A work of considerable interest was printed in 1843, under the title "Tales of the God-communicated Brotherhood of the Worshipping B. C., in wit, an absolute proof that not only all which is stated in the 'Facts' and 'Confession' of the B. C. Brotherhood is possible and true, but that it has been known already for nineteen years and more to a few God-fearing people, and has been laid down by them in certain secret writings; as it has all been stated and made public in an excellent magical letter and pamphlet by the Worshipping Brotherhood B. C., in print in the German language." The accredited author was Johann Sperber of Amberg, Bavaria. This work was printed at Dusseldorf by Andreas Harsdörfer. It maintains that there have been only a few human beings who have been worthy to become recipients of the wisdom of God, the reason being that as few have sought it with the necessary earnestness. When Christ was on the earth He had innumerable listeners, of whom only a small portion could discern the significance of His teachings. It was for this cause that He said to his disciples—"To you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given." Peter, James, and John were the only three of His apostles to whom He revealed these mysteries, and to them He showed the same right that had been vouchsafed by God to Elias and Moses. Only those who renounce the world and their own bodily lusts can become worthy to know such secrets. Nobody who is addicted to worldly wisdom can ever obtain them, for the wisdom of God and the wisdom of this world are contradictory.

The preface is addressed to the B. C. Brotherhood. It admonishes the members to persevere in the way they have chosen, and to get possessed of the secrets of God. It

prizes their wisdom and knowledge, but says that work of which is stated in the "Patrie" and "Confession" must appear foolish to the worldly man. It calls upon the Brothers to meet together in the name of the Holy Trinity, and to teach the true light to the world, as it is contained in the secret meaning of Holy Scripture and of Nature. Some curious information, not always relevant to the main object, is scattered throughout the volume. The second part mentions a certain Pierre Waringh of Fribourg as one of the greatest and wisest men of his time, who, being by profession a medical man, studied the secret-arts with care and that he became master of many wonderful mysteries. He was the author of many large unpublished volumes which the master of the "Ecole," being his great friend, has been allowed to dip into, and he says that they contain much wisdom and curious lore. Another man and God-loving man was *Alphonse Delamare* in *Beaune*, who wrote a book which he divided into twenty-four volumes. The author of the "Ecole" compares this work, having regard to the wisdom of its contents, with the wrong volumes which God destined by His angel to the prophet.

Like other writers on the Rosicrucian side, the author of the "Ecole" deals in vague generalities, and even the laws of the Fraternity which he publishes are worthless as regards information. They run as follows:—

1. Love your neighbour.
2. Talk not badly of him, neither hold him in contempt.
3. Be humble.
4. Be modest and abstemious.
5. Do not believe the secret studies.
6. Keep silent about what you learn from these studies.
7. Share your fortune with your fellow-creatures.

According to the apologist of the secret order, "Adam was the first Esotericist of the Old Testament and Jesus the last." The golden chain of the mystical tradition was not broken by Christ, who established "a new college of magi."

In 1888, Johannes de Campes published an "apologetic report," addressed to all who have read anything concerning the new Brotherhood of E. O., or have heard anything of the position of this matter. It answers for the Esotericists not revealing their whereabouts, "and not answering the letters addressed to them. He was himself," he said, "a member of the Order," but as all his travels he had not but done other members, those being so he presumed to make protest on the earth worthy of being submitted with its separation." It is needless to say that an initiate of the Fraternity would be accurately acquainted with its numerical strength, and that the writer's statement on this point contradicts the "Pons Fraternitatis." The pamphlet otherwise is not of great importance. "There are many who run for, but few who gain, the jewel. Therefore I, Johannes de Campes, admonish all who are governed by a fortunate disposition not to be made obsolete by their own diligence, nor by the judgments of ignorant people." Many great secrets are revealed by Nature, and those who study them are worthy of every praise. The E. O. are defended against vulgar caricatures, and the theosophists who attack them are reminded that the questions raised are without their province, because they are things and not theosophy. The secret art of the E. O. is declared to be a matter of fact, and not an abstract or fanciful thing, and the profane vulgar are warned that those who are in the possession of such an imperial secret can dispense with the praise of the world.

The "Fama Sanctus of Prince Bona Crusa," which appeared in 1414, is a great-voiced and anonymous pamphlet written against the persecutions and abuse of the English, principally denouncing their impracticable and Utopian ambition to reform the whole world. It complains bitterly of their religious opinions, and absolutely declares to acknowledge them as a good society until they openly accept and subscribe to the Confession of Augsburg. A bold Latin opponent confidently discusses the doctrine of transubstantiation and to reverse the words of Jesus, "Ego et corpus meum," with the statement of the Evangelist, it would be rather, it speculates on the distance which intervenes between the north and the Egyptian. According to Ptolemy the visible sphere is distant 28041 $\frac{1}{2}$ miles from the north, and the distance, according to the "Fama Sanctus," from the Mount of Olives to the Egyptian Harbor is, in its nearest, 12,101,001 miles Germanic!

The following year beheld the publication of Bucer's serious and person abashed interpretation of the Universal Reformation, another edition of the *Intercession* mentioned, with additions by Johann de Campa and Georg Melchior, and two works from the pen of Michael Maier, which will be noticed in the next chapter. Among the various pamphlets of this year pertaining to that of the mysterious Order, must be included the "Protestatus Bona Crusa Confessio Scripta," in 1616. A short and well-working report concerning the Confession or Faith of the Division of the Holy Cross, useful to all readers who not only consider their well-being in this world, but their salvation in the next. Written by A. O. M. T. R. This appeared in defence of the Order, and maintains that it is a good and useful society, which is not merely a pos-

author of many and great works, but is righteous in the eyes of Almighty God. The author distinguishes at length between the different ways whereby God makes Himself known, and declares that it requires much study and careful research, as well as personal sacrifice, to become the possessor of transcendental secrets, but that anyone can do so by following the Divine commands. He concludes with an exhortation to "the highly wise and God-beloved R. C." to press on with their sublime work.

About this time a somewhat curious attack was made on the supposed Society by a writer calling himself Samuel Fredericus G. Menapian, but whose real name was Johann Valentin Alstedt, and who is associated by Bilde with Emanuel Swedenborg as a personal friend of Ruden. It is clear, however, from the evidence of all the pamphlets, that Alstedt and Menapian are one and the same person. "Epitome, F. R. C., to wit: The first manifestation or discovery and defence of the worthy and worshipful Order R. C. Also of the true and well known confessions addressed to all classes of learned and illiterate persons in Europe. Written by command of the above-mentioned society by Emanuel Agnesius (Menapian)." The only edition of this work which I have seen is dated 1616, but it seems to have been originally published about two years previously. It is a libel written against the R. C. by Menapian, but pretends to be printed and published by the command of the Order. The principal purpose of the pamphlet is to prove that the Rosicrucian Fraternity was founded by the Jews for the purpose of the secret propaganda of their doctrine in opposition to the Protestant religion. It begins with a lengthy and pseudo-authoritative laudation of the writer, who is declared to be an eminently learned and pious man,

having saved the lives of a number of persons in a manner less common, and disputed vigorously with the more learned Catholic divines. It proceeds to a vigorous denunciation of the Roman Church for its manifold corruptions and abuses, citing a good many historical examples of persons who have expressed themselves in similar terms, and concluding with an exhortation to live well and act uprightly. Speaking in his own person, the author addresses his supposed recipient in the following fashion:—"I have not, my brother of the R. C., what manner of man to consider you. I have troubled my mind about you this long time, but am able to no conclusion, because all that you set down in your writings has been so long standing. Could you tell me anything of the manner, or anything more trustworthy than has descended from Ambrose Bascian,¹ your productions would be much more valuable. A number of books have been written by you, or have appeared in your name, but they seem with such violent contradictions that I should imagine you were yourselves in doubt as to who or what you are, and as to your own performances." Afterwards he very reasonably declares that, if the Protestants are the depositaries of a beneficial knowledge, they ought to produce it publicly in their own person and not in anonymous pamphlets. He upbraids those ex magistres who falsely pretend to great power, says that he has travelled in many countries without hearing anything concerning them, and concludes by expressing his conviction that

¹ A celebrated writer on medicine, philosophy, natural history and antiquities. The reference is to a treatise entitled "De Medicis et Historicis quibusdam rebus et non levismodi per A. B." afterwards published in Venice, Florence, 1514, etc. Bartholinus died at the end of the sixteenth century; he was physician to Charles V., and professor of history at Rome from 1512 to 1516.

their supposed wisdom is a shallow pretence, and that they are in reality ignorant people.

This attack was promptly followed by a tract entitled "I. Menapine From Orono, in reply: Objections on the part of the numerous Brotherhood against the discourse and answers written, F. G. Menapine, and against his being chosen among the true Initiates. II. A Citation of the same person, to our local Court at Schenectady, within Haverhill de Taboria. III. Finally, a correction of the R. G. Friend to the same veritable plan." By order of the worshipping society "Written and published by Theophilus Schenckhaert, 1839." Here Menapine presents himself under another name, and poses as his own opponent. The pamphlet contains a sort of legal process, with citations, defenses, &c. One of the arguments used against the Freemasonic Fraternity, who believed in the manufacture of gold from igneous metals, is as follows—"A grown up man is a reasoning being, so is a young boy. A cow is an unreasoning being, so is a calf. But this does not prove that the cow is a calf, and the transmutation of igneous metals into gold is just as easy as to transform a cow into a calf. If you ask why there is no little gold, it is for the same reason that there are no few cows, namely, in the one case, because the young calves are killed, and in the other, because the igneous metals are not left long enough in the crucible, but are extracted by unskillful people." Menapine is the most entertaining of the dull rats of Eastern occultists, but his analogical arguments are not of a reasoning nature. He concludes with an admonition to all real and several—initiates, writers, students, persons, &c.—to live well and to do their duty.

Menapine, as I have said, is represented by Holin as a

Hand of Andrea, and Andrea is associated with two Rosicrucian pamphlets which appeared under the name of "Florentinus de Valentia." The authorship may be questionable or not, but the reference is somewhat useful to the White Magician hypothesis, for not only do we discover the pseudonymous author attacking his personal friend, but burying himself full of mud to the distance of the Rosicrucian pretensions. "From Florentinus comes F. G. Monagan Calvaneus, to wit: A short notice and refutation of the libel published on June 3, 1817, in Latin, and on July 18 of the same year in German by F. G. Monagan, against the Rosicrucian Society. Written by Florentinus de Valentia in Greek and." It is a reply to the first pamphlet of Monagan, the Latin original of which I have been unable to trace. It begins by blaming Monagan for his outrageous self-indulgence, then refers to the attack on the secrecy of the Society, and on the anonymous publication of their manifestations. It declares any other method than that of secrecy to be contrary to the will of God, and in other ways dangerous, meeting that nobody suffers by the concealment of their names and places of abode. The writer further accuses Monagan of blind hatred of the Rosicrucians, whom he compares them to the Jews, for the whole intent of the Society is the welfare of all humanity. He says:—"The opinion of the Fraternity is not that all men should be made or become equal, because the majority are too hard and cruel, but that the few who love God, and love to please Him, should be like Adam in Paradise." The duty of the Order is to serve God as faithfully as possible, to discover the secrets of Nature, and to use them in diffusing a true belief in Christ, and for the glory of God. Therefore, the author requests Monagan to desist from

blaming and libelling the members of the Fraternity, but rather to turn round and to love them, because they are true victims of the veritable wicked.

In a Latin appendix to a tract entitled "Fons Civitas," by Thomas Aquinas, Johann Valentin Albrecht, alias F. G. Monypus, alias Theophilus Schreyvogel, alias Jerome Aquinas, published a short response in prose and verse to the defence of Voltaire.

"*Actio de Fidei Fraternalitatis de Romæ Civitate*" is a miscellany of prose and verse, with addresses and sermons, discourses, of circumlocution, from Don Pedro de Romæ Civitate reprehensivus, and in the judgment is profoundly that of an unrelenting satirical institution, it does not show any light upon the proceedings of the Society. It is crowned with extravagant solutions of the poem, learned, and the learned Evilsens, but is otherwise not inelegantly written, and has apt classical quotations. A lofty inscription is chosen by the inspired in America, who agree that he is in search of the treasure and metals gold, but that Philosophical and Spiritual Treasures, one particle of which is well-went to treasure and perdition the soul, and conduct it from illumination to illumination. That is that veritable gold, says the rhetorical oratorator, more other than the first and all-containing knowledge, whereby

More pure it will be sought profits prose,
Lately known solution, which will
Sustain, at which can the treasure be sold.

None can expect to obtain it unless he shall first have expelled—

A numerous tribe, purgator circles all men,
Ghosts, hellfire angels, bottom Aquinas prose,
Imperious will, even at persons, nations.

Those who believe in the existence and magical nature of the Esoteric Brotherhood will hope that the preceding paper covered the manuscript as satisfactorily due to the beauty of his aspirations. The Latin Epistle is supplemented by a post datum, which refers to the "Naples Chapter" as containing "the whole dyed-dyed artist very naturally delineated."

"*Impersonal of Father Romanus (Cura Illustris)*" is a printed letter addressed to the Fraternity in the year 1818, by Emanuel/Enochides, Alister; Hieronymus/Consequens; and Marinus à Casa Capleus/Marcionius. It is a piece of prose pleading for admission into the ranks of the Brotherhood by three writers who believe themselves to have fallen upon evil times, and know that there is no entrance into the mystic temple which is filled with the glory and power of God, till the seven last plagues have been poured out upon the earth. They acknowledge the *Vis Fraternitatis* as the instruments of the Divine vengeance in the consummation of the age. *Ignis est malum nostrum et terra, res ignis est.*

A certain Esoteric source, entitled "F. R. G. From a certain Brother," written in readable Latin, and printed in a style corresponding with its literary merits, appeared Anno Christi 1818, as the title has it. It professes to be the triumph-*Andelstein*, that is, presumably, of the last jubilee year among the Jews, and hence the use of its contents, "Our era hath passed; behold, there come yet two other times after this era." It is precisely one of those mysterious and predestinated productions which are sometimes supposed to conceal deep secrets, because they are completely intelligible and harmless. It professes to contain a *Andelstein de Fraternitate R. G. Epistle ad Amicos et Patres Reformationis*

and without prejudice to their Christianly convictions. It was the common reputation even at the Order, to wit: that they are enemies of all lawful government, Anabaptists, or Calvinists, also the impression that there is no order at all, but that the whole business is a farce, written for some un-defined purpose. It maintains that there is such an order, and that it is in possession of great secrets, because it consists of pre-eminently learned men. Finally, the author exhorts all to join it.

Among the acknowledged works of Andreæ which contain alluded references to the Rosicrucian mystery may be mentioned "Hesperus, sive, Dubiosorum Hesperiorum Censura, mandatae resolutionis quæstiones," 1672, 8vo., "Institutio Magica per verba," and "Tertia Tabula, sive, Index ad Fredericianæ Rense-censuræ Chartam." Argentorati, 1675, 8vo. They contain absolutely nothing which can be referred into a confirmation of the membership of the manifestations, nor any gleam of light on any subject connected with the Society. They express simply the personal opinions of Andreæ, and those who make a contrary assertion, have read their own hypotheses between the lines of these authors.

By the year 1675, the subject of the Rosicrucians was completely exhausted in Germany. It had been discussed from all standpoints by men of the most various character, but, in the absence of ascertainable facts, no man was weary, and as the Rosicrucians, supposing them to have existed, kept silent amidst the confusion of opinions and the unproductive clamour which they had created, making no further signs, the interest concerning them gradually died away. Andreæ for the moment slept, and persons imbued with the conviction to reform the world, looked elsewhere for light.

and sorceries. Pseudo-Bonapartean notions, of course, appeared on the field, and gangs of miserable traitors who traded on individual credulity by the power of the magical name. Such a man from the "Occulta Philosophia" of Leibnizian Comenius Orsini, the misapprehended exponent of that water-carrying snake's society, "pretending to distance themselves from Father Bay-Cross, and who were settled at the Hague in 1811. After swindling him out of his own and his wife's fortune, amounting to eleven thousand dollars, they kicked him out of the order, with the assurance that they would murder him if he revealed their secrets, 'which secrets,' says he, 'I have faithfully kept, and for the same reason that women keep secrets—viz., because I have none to reveal, for their secrecy is no secret.'"

Figure remains of veritable Bonapartean utopias were occasionally heard, but in spite of their boasted power, in spite of their projected reformation of all the world, and in spite of the seven years' death of tongue which they administered, they had no influence whatsoever upon the thought of their age. An isolated and doubtful transmission is occasionally ascribed to them, which is the real total of their diabolical achievements. They posed principally as a leading fraternity, yet their influence on the medical science of their century is less small than that which they exerted upon alchemy. "In medicine," says Figure, "that on which they were pledged to practice wherever they wandered, according to the first commandment of their master, the catalogue of their triumphs is quickly exhausted. We have already seen that they boasted of having cured the Emperor as an English woman. They also claimed to have restored life to a Spanish King after he had been dead for

our house. Apart from these two cases, the record of which is doubtless a miracle, but can boast only of their own testimony, their whole medical history consists in vague allegations and a few unimportant facts, as, for instance, that which General Wandt cites in the following terms:—

"In the year 1816 a certain pilgrim suddenly appeared in a German town, and assisted, as a doctor, at the post-mortem of the death of a woman whom he had helped by some of his remedies; he assumed to be proficient in several languages, related what had occurred in the town during his sojourn at that house; in a word, apart from the doctrine in which he does still more, he was in every way similar to that Wandering Jew described by Dapoz in his "*Histoire Septentrionale*"—moderate, reserved, carefully clad, never willingly remaining a long time in any one place, and still less desirous to be taken for what he never claims to be, the third brother of the R.G., as he testified to the doctor Reithman, who could not be so readily persuaded to give evidence to his statements, but has presented us with this history, leaving our judgment free to decide if it could establish a certain proof of the existence of this Company."¹

According to Sprengel, a late Emancipator had only to gaze fixedly on a piece, and however dangerous his disease, he was instantaneously healed; the Prichers claimed to cure all diseases, without the help of drugs, by means of magnetism and faith. And the matter remains at this day just where the chain originally left it, widely unsupported by fact.

¹ "*Erkenntnis des Heilmittelwesens*," p. 179.

CHAPTER I.

SCIENTIFIC ALCHEMY. MICHAEL WALKER.

THE celebrated German alchemist was born at Baidberg, in Holstein, about the year 1440. In his youth, says the "*Biographus Universalis*," he applied himself to the study of medicine, and establishing himself at Rostock, he graduated that art with so much success that he became physician to the Emperor Frederick II., by whom he was rewarded for his services. From alchemy, notwithstanding, succeeded in withdrawing him from the practical path he had followed so long; it is questioned *post hoc* *propter hoc*, and covered all Germany to hold conferences with those whom he thought to be in possession of transcendent secrets. Another account declares that he neglected his health, his fortune, and his time to these "vanous chimaeras." According to Baidt, he travelled extensively, particularly to England, where he made the acquaintance of Robert Fludd. He finished by accepting the post of physician at Magdeburg, where he died in 1492.

Michael Walker is one of the most important and interesting persons connected with the Rosicrucian controversy. He was the first to transplant it into England, "and as he deeply believed in the existence of such a sect, he sought to introduce himself to its notice; but finding this impossible," says Baidt, "he set himself to establish such an order by his own efforts; and in his famous writings he

epoch of it as already existing—going in the even as to publish as laws.” He was a voluminous and ingenious writer, and, according to Laugel de Fréney, all his treatises were successively read, even in the eighteenth century. “They contain much curious material,” says this writer, “and I am convinced that the German bookworms, who publish innumerable worthless works, have not condemned to perdition that a complete collection of the writings of Michael Maier would be more useful and command a larger sale than the trash with which they overwhelm scholars and the public generally.”

This task still remains to be accomplished, and considerations of space will prevent us from even supplying a bibliography of these singular works. The most curious of all is “*Atalanta Fugiens*,” which abounds with quaint and mystical superfluous sayings, culminatingly revealing the most remarkable secrets of Nature. This production, with the “*Triquetrum*,” or three tracts of Basil Valentin, Thomas Norton, and Geomer, the *Alibi* of Ficinus, all of which were nourished by the alchemy of Maier, seem to have appeared before he had immersed himself in the available Neoplatonic mystery. The “*Edictum Perit Chancery*,” however, published at Frankfurt in 1617, pretends to account not only for the speech in verse uttered by the Fecundary in its primeval manifestation, but for the silence which followed when it declined even to reply to the pamphlets and queries of persons seeking initiation. The author asserts that from very ancient times philosophical colleges have existed among various nations for the study of medicine and of natural secrets, and that the doctrines which they teach were perpetuated from generation to generation by the initiation of new members,

whence the existence of a similar association at that period of time was an subject for astonishment. The philosophical colleges referred to are those of old Egypt, whose priests in reality were philosophers, "teaching that Isis and Osiris are subject and superior souls"; of the Orphic and Eleusinic mysteries, of the Samothracian Ordeal, the Mysts of Persia, the Brahmanas of India, the Gymnosophists, Pythagoreans, &c. He maintains that none and all of these were initiated, not for the teaching of various doctrines, but the most ancient mysteries of Nature. Afterwards he says that if the German Fraternity had existed, as it declares, for so many years, it was better that it should reveal itself, than be concealed for ever under the veil of silence, and that it could not conduct itself otherwise than as the "Pious" and "Confessing Fraternities," which contain nothing contrary to reason, nature, experience, or the possibility of things. Moreover, the Order rightly observes that ideas which Pythagoras imposed on his disciples, and which alone can preserve the mysteries of mathematics the protection of the veil. The contents of the two manifestoes are declared to be true, and we are further informed that we owe a great debt to the Order for their experimental investigations, and for their discovery of the universal Ordination. The popular objections preferred against them depend of no different chapters, e.g., the charges of immorality and expiation. The explicit statement of the Society, that all communications addressed to it should not fail to reach their destination, although they were unknown and anonymous, proving apparently false, was a special cause of grievance, those who sought health and those who sought wisdom at their hand were equally disappointed, and, according to Michael Maier, appear to have

been equally changed. His sympathies with them, saying *Sinistra* of some modest bene perit ad, but his sympathy as a whole can hardly be deemed satisfactory. *Lauren alantia, peritiora dantes, de*, could scarcely prove stimulus to men who were bound by the considerations of space and time, and readers of the urgent hour would have discovered some who were wisely saving the best of appliances.

A much larger work, "*Synopsis Apologetica*," published in the same year in the "*Silvianus Post Chaucer*" also contains some reference to the "*College of German Philologists of E. U.*" The story of the founder is repeated, and Apollo with the true name are represented as contributing various valuable material origins for the benefit of those engineers who desired to be devoted to the local habitation of the Order. Neither of these works represents their author as personally connected with the Rosicrucians, nor do they convey any information regarding them. The same work is that of "*Thomas Arna, hoc est, De Logica Philosophia E. U. Tractatus*," which Maer published at Frankfurt in 1616. It may surprise that the laws in question are good, discuss upon the permanent dignity of the leading art, declare that all men are estimable in philosophy, and that the Rosicrucians are free from all. The most serious and important point in the whole "*Apologetica*" is that Maer declares the "*Universal Information*" to have no connection with the manifesto of the Society, but to be a tract translated from the Italian, and simply bound up with the "*Prima*." Moreover, he earnestly entreats to free the Order from the implication that it desired to reform the world. *Diplomatic mission between perit ad dantes, peritiora dantes, peritiora dantes, peritiora dantes*. But whether the Com-

most of *Quæstio Ephemera* had any connection with the Brethren, or not, it is evident from the documents above which there is no doubt or question, and particularly from the "*Fama Fratrum*," that they believed a general revelation to be at hand, and that they would be concerned therein.

A posthumous tract of Michael Maier was published in 1634 by one of his personal friends, who explicitly states that he is ignorant whether the departed alchemist, who so warmly and gratuitously defended the cause of the Rosicrucians, was ever received into their number, but that it is certain he was a Brother of the Christian Religion, or a Brother of the Kingdom of Christ. This claim must they simply mean that he was a Christian and a son of God, or, on the other hand, it may signify that he was a member of the Christian Fraternity of Andrea. However this may be, two Latin tracts, being translations from the German made by the same friend of Maier, follow the posthumous pamphlet of the alchemist. The first is a colloquy on the Society by passages respectively called *Quæstio*, *Poliphonia*, *Tyrannus*, *Prophetia*, and *Poëtica*. The second is an "*Echo-Colloquii*" by Benedict Hilarius, who professes to write "*Manuale imperatorum*," to represent the other, and to be himself a Brethrenman. There are two notices on the title page of this work—the one is for requests of requests, the other:

*Angusta, angusta, via patet unica viam,
Sine dolo, ad salutem mentis hinc via.*

The writer refers us a kindly manner to the propagandist labours of Michael Maier, and answers the anonymous but illiterate Tyrannus that his Brethrenman apologies were not written in vain, and hints broadly that he was at

length selected into their Order, which will hold out the promise of initiation to others when the proper time shall have arrived. This publication is singularly free from the sectarian bitterness of the first manifestation. It recognizes that all have erred, including Luther himself, and comes animated by a reasonable and conciliatory spirit. At the end there are published some "Testimony Oases" of the Order, which define God to be the Eternal Father, in comprehensible love, and overhanging light, declare the generation of the invisible and incomprehensible Word of God, and the tangible manifestation of the elements.

In none of these works does the statement of Professor Fichte, concerning the foundation of a Romantic society, and the publication of its laws, receive a parallel or corroboration. The other works of Michael Maher are of a partly didactical nature, more and except some church pamphlets which are not in the Library of the British Museum, which I have therefore been unable to consult, and which may contain the information in question, but from my knowledge of Professor Fichte and his romantic methods, I suspect his imagination has been momentarily at work on some doubtful passage in the writings which have already been noticed, more especially as the personal but anonymous friend who edited Maher's posthumous tract entitled "Ulysses," knew nothing apparently of such a pseudo-association, nor is it likely that the author of the "Eikon Colloqui" would have let his criticism into the genuine order of Maher had mentioned a rival society, claiming by the borrowed name of its name and its symbols.

However that may be, with the death of Michael Maher the Romanticism disappears from the literary horizon of Germany till the year 1790, when a writer, calling himself

H. R., that is, *Simone Stenier*, otherwise *Augustin Bédier*, published at Brindley his "*Perfect and True Proposition of the Brotherhood of the Golden and Holy Cross*," in which is annexed the "*rules of the above-mentioned Order for the initiation of new members*" and their covenant among the Sons of the Deities. This extraordinary publication was followed, in 1781-82, by the "*Secret Symbols of the Brotherhood of the Sixteenth and Seventeenth Centuries*," which, though published at Altona, were in fact emanated from the same source. The latter work is also of an extremely nature, and no information of a historical kind is to be found in either. I shall conclude this account of the results of the Rosicrucian movement in Germany with the

Law of the Brotherhood, as published by Simone Stenier

It is curious, says Bédier, that the long series of regulations enumerated by this writer were not adopted before 1683, for Montaigne (*Kaiser Constant von Hapsburg*), who was supposed to have been expelled from the Order in that year, was not acquainted with them.

I. The brotherhood shall not consist of more than sixty-three members.

II. The initiation of Catholics shall be allowed, and one member is prohibited to question another about his belief.

III. The ten years' office of the Rosicrucian Imperator shall be established, and he shall be elected for life.

IV. The Imperator shall keep the address of every member on his list, he enables them to help each other in case of necessity. A list of all names and birthplaces shall likewise be kept. The eldest brother shall always be Imperator.

ten. Two houses shall be erected at Kasselburg and its sons for the periodical conventions.

V. If two or three brethren meet together, they shall not be empowered to elect a new member without the permission of the superior. Any such election shall be null.

VI. The young apprentice or brother shall be obedient unto death to his master.

VII. The brethren shall not eat together except on fast-days, but if they work together they shall be allowed to live, eat, and drink in common.

VIII. It is prohibited for a father to elect his son or brother, unless he shall have proved him well. It is better to elect a stranger so as to prevent the Art becoming hereditary.

IX. Although two or three of the brethren may be gathered together, they shall not permit anyone, whenever it may be, to make his profession to the Order unless he shall have previously taken part in the Fasture, and has had full experience of all its workings, and has, moreover, an earnest desire to acquire the Art.

X. When one of the brethren intends to make an heir, such an one shall continue to one of the disciples both at our expense, and afterwards shall remain about two years as an apprentice. During this probation he shall be made known to the Congregation, and the Superior shall be informed of his name, country, profession, and origin, to enable him to dispatch two or three members at the proper time with his aid to make the apprentice a brother.

XI. When the brethren meet they shall salute each other in the following manner:—The first shall say, *Brother!* The second shall answer, *Brother at hand.* Whereupon

the first shall conclude with Orem. After they have thus discussed their position, they shall say one to another, *Brother, I know that under you shall suffer again, and shall also receive their work, because if the same can be finished the work cannot.*

XII. It is recommended that every brother shall not to work after he has been accepted as our large brother, and has been ordered with the others (he receives always a sufficient portion to ensure his life for the space of sixty years). Before beginning he shall recommend himself to God, pledging himself not to sin: he cannot not to offend Him, to destroy or corrupt the empire, to become a tyrant through ambition or other means, but always to oppose injustice, inevitably asserting that the existence of such secret arts is only prohibited by Christians.

XIII. It is prohibited to make extracts from the secret writings, or to have them printed, without permission from the Congregation; also to copy them with the names or characters of any brother. Likewise, it is prohibited to speak anything against the Art.

XIV. The brothers shall only be allowed to discuss of the secret Art in a well closed room.

XV. It is permitted for our brother to lecture the others freely upon numbers, for it shall not be said that that gift of God can be bought with a price.

XVI. It is not permissible to kneel before any one, under any circumstances, unless that person be a member of the Order.

XVII. The brothers shall neither talk much nor marry. Yet it shall be lawful for a member to take a wife if he very much desires it, but he shall live with her in a phlegmatic mood. He shall not allow his wife to practice over-

FOURTEENTH APOSTOLICAL SYNDICAL SHALL up

work with the young brethren. With the old members she may be permitted to practice, and he shall value the labour of his children as his own.

LVIII. The brethren shall refrain from stirring up hatred and discord among men. They shall not discover of the soul, whether in human beings, animals, or plants, nor of any other subject which, however natural to themselves, may appear mysterious to the common understanding. Such discovery can easily lead to their discovery, as occurred at Rome in the year 1590. But if the brethren be alone they may speak of these secret things.

LIX. It is forbidden to give any portion of the Stone to a woman in labour, as she would be brought to bed prematurely.

XL. The Stone shall not be used at the chase.

XLI. No person having the Stone in his possession shall eat a morsel of any one.

XLII. It is not allowable to manufacture pearls or other precious stones larger than the natural ones.

XLIII. It is forbidden (under penalty of punishment in one of our large houses) that anyone shall make public the secret and secret matters, or any manipulations, regulations, or relations thereof.

XLIV. Because it may happen that several brethren are present together in the same town, it is advised, but not commanded, that on Whitenside-day any brother shall go to that end of the town which is situated towards women and shall hang up a green cross if he be a Redbreast man, and a red one if he be a brother of the Golden Cross. Afterwards, each a brother shall hang on the variety till sunset, so one of another brother shall come and hang up his cross also, when they shall salute after the usual man-

not, make themselves mutually acquainted, and subsequently inform the reporter of their meeting.

XXV The reporter shall every ten years change his abode, name, and surname. Should he think it needed to say so on at shorter periods, the brethren to be informed with all possible secrecy.

XXVI It is commanded that each brother, after his initiation into the Order, shall change his name and surname, and after ten years with the House. Likewise, should he travel from one country to another, he shall change his name to prevent recognition.

XXVII No brother shall remain longer than ten years out of his own country, and whenever he departs into another he shall give notice of his destination, and of the name he has adopted.

XXVIII No brother shall begin to work till he has been one year in the town where he is residing, and has made the acquaintance of its inhabitants. He shall have no acquaintance with the professors-querists.

XXIX No brother shall dare to reveal his treasures, either of gold or silver, to any person whatsoever; he shall be particularly careful with members of religious societies, even of our brethren having been lost, since 1843, thereby. No member of any such society shall be accepted as a brother upon any pretence whatever.

XXX While working, the brethren shall select persons of good as servants in preference to the young.

XXXI When the brethren wish to secure themselves, they must, in the first place, travel through another long day, and after their conversion is accomplished, must remain absent from their former abode.

XXXII When brethren dine together, the host, in ac-

PROTESTANT APOLGETS: MICHAEL BAKER say

nothing with the conditions already laid down, shall on
demand to return his goods as much as possible.

XXXIII. The brethren shall assemble in our great houses
as frequently as possible, and shall communicate one to
another the name and shade of the Emperor.

XXXIV. The brethren in their travels shall have no
conversations nor conversation with women, but shall choose
one or two friends, generally out of the Order.

XXXV. When the brethren intend to leave any place,
they shall divulge their destination to no one, neither shall
they sell anything which they cannot carry away, but shall
direct their husband to divide it among the poor, if they do
not return to our works.

XXXVI. A brother who is travelling shall carry nothing
in gold, but only in the form of powder of the last preparation,
which shall be enclosed in a metallic box having a metal
stopper.

XXXVII. No brother should carry any written descrip-
tion of the Art about him, but should be able to write in an
unquestioned manner.

XXXVIII. Brothers who travel, or take any active part
in the world, shall not eat if invited by any man to his
table unless their host has first tasted the food. If this be
not possible, they shall take in the morning, before leaving
home, one grain of our medicine in the sixth preparation,
after which they can eat without fear, but both in eating
and drinking they shall be moderate.

XXXIX. No brother shall give the Stone or the sixth
preparation to strangers, but only to rich brethren.

XL. If a brother, who is at work with anyone, be ques-
tioned as to his position, he shall say that he is a worker
and very ignorant.

XLII. Should a brother desire to work, he shall only employ an apprentice in default of receiving the help of a brother, and shall be careful that such an apprentice is not present at all his operations.

XLIII. No married man shall be eligible for initiation as a brother, and no man any brother wishes to appoint as heir, he shall choose some one unconnected by many friends. If he have friends, he must take a special oath to compensate the merits he owes, under penalty of punishment by the emperor.

XLIV. The brothers may take as an apprentice anyone they have chosen for their heir, provided he be ten years old. Let the parent make provision. When the permission of the emperor is obtained, whosoever anybody is really accepted as a member, he can be initiated here.

XLV. It is commanded that a brother who by any accident has been drowned by any prince, shall cause his clan initiate him into the secret, and all the other brothers, including the emperor, shall be obliged to restore their life for his liberation. If, by misfortune, the parent remains childless, and the brother dies to preserve the secret, he shall be bestowed a martyr, a statue shall be reared to his place, and a monument with some inscriptions shall be erected in his honour.

XLVI. It is commanded that a new brother can only be received into the Order in one of the churches built at my expense, and in the presence of six brothers. It is necessary to instruct him for three months, and to provide him with all things needed. Afterwards he must receive the sign of Power, a palm-branch, and three knots, with the words—"Dear brother, we command you to be silent." After this, he must kneel before the emperor as a special

Church, with an appendix on either side, the one being his magazine, and the other a brother. He shall then say:—
 "I, N. B., come by the consent and living God not to make known the words which has been communicated to me (here he unfolds two papers) to any human being, but to preserve them uncorrupted under the seal and all the days of my life; likewise to keep secret all things committed therewith as far as they may be made known to me; likewise to discover nothing concerning the persons of our brethren here, neither the deeds, name, or means of our superiors, nor to show the same to anyone; all which I promise to preserve eternally in silence, by pain of my life, as lived and the Word may help me."

Afterwards his magazine will receive letters of love from his head and will then up in seven papers, writing on each the name and surname of the new brother, and giving them to the superior to keep. The next day the brethren proceed to the business of the new brother, and sit there without speaking or writing one another. When they go away, however, they must say, "*Præter hæc (sed hæc) Certe scire et docere non potestis aliter. De promissis et secretis tacite compertum.*" This is done three days in succession.

XLVI. When these three days are passed, they shall give some gifts to the poor, according to their situation and discretion.

XLVII. It is forbidden to keep in our house longer than two months together.

XLVIII. After a certain time the brethren shall be as a new brother living with the new brother, and shall as almost live as much as possible.

¹ See "The Mystical of Magic," pp. 164, 165.

[XIX] No brother need perform more than these propitiations while he stays in our lodge/house, because there are certain operations which belong to the magicians.

[I] The brethren shall be called, in their conversation with each other, by the name they received at their reception.

[II] In presence of strangers they shall be called by their ordinary names.

[III] The new brother shall reverently receive the name of the brother then laid-downed, and all the brethren shall be obedient to those rules which they have been ascribed by the Order, and have taken the oath of fidelity in the name of the Lord Jesus Christ.

CHAPTER XL

ROBERTSON ARTHUR, ROBERT FLAID

THE central figure of Restoration Theology, towering as an individual giant above the crowd of sequestrists, theosophists, and dualistic professors of the mystical ages, who, directly or otherwise, were associated with the mysterious Brotherhood, is Robertus de Flourens, the great English mystical philosopher of the seventeenth century, a man of luminous intuition, of exalted mind, and, to judge by his writings, of extreme personal sanctity. Emerson describes him as one of the most distinguished disciples of Paracelsus, but refuses to number him with "those concentrated theosophists who draw all wisdom from the fountains of eternal light." He does not state his reasons for this depreciatory judgment, and the brief and inadequate notice which he gives of Flaid's system displays such a curious acquaintance with the works in which it is developed, that it is doubtful whether he had taken pains to understand his author. I should wish the Kantian mystic moved to move among the disciples of the "divine" Theosophists, with all the profundity and extent of his learning, there can be no question that he far surpassed his master, who is said to have known little but to have defined almost everything, and who is, therefore, called *doctus*, as the narrower sort of that age were called *lucidi*.

Robert Field was born at Milgate House,* in the parish of Barning, East, during the year 1374. By his mother's side he was descended from the ancient family of Andree of Trenton in Somerset. His father, Thomas Field, was a representative of a chieftain's stock, and successively occupied several high positions. He was receiver of Barning, and then of Northham in France, afterwards he was made Receiver of East, Sussex, and Hereby, and being appointed treasurer of the army sent under Lord Willoughby to Henry IV. of France, "he behaved so honourably that he was knighted, and on his return to England was made treasurer of all her Majesty's houses in the last Counties."¹ That was in the reign of Queen Elizabeth, he was constantly a justice of the peace where he resided, and was also treasurer of the Cinque ports. "He lived for his time—work, a citizen, between these various kinds ceased, except, which work, with his quarterings, was continued to him by Robert Cook, Esq., Nov. 30, 1473."²

I have succeeded in compiling from various sources the following meagre genealogy of the Field family:—

* The seat of Milgat was formerly situated at a house. It was originally possessed by the family of Colynges, one of whom, Robert de Colynges, died bequeathed it in the 20th year of Edward III. In possession of that's descendants came to be called Colynges, one of whom, Thomas Colynges, as appears by an old survey of Barning, possessed it in the 14th year of Edward IV. In the beginning of the reign of Henry VII. it was known the property of the family of Storie, from whom earliest seat was at Cheshamstead, Hampshire. Mallesher (Philips, p. 44). Robert Storiehouse was of Barning, Esquire, at the latter end of Henry VII. Thomas George, of the beginning of Queen Elizabeth's reign, succeeded this seat to Thomas Field, Esquire afterwards knighted, and who considerably improved and augmented it.¹ One corner of Elizabeth's house and to remain built in the house house erected on the site where the old house still here stands—Barning, "History of East," vol. II., pp. 464, 467.

¹ Barning's "History of East," vol. II., p. 464.

² "Visitations of County of East, 1571 and 1578."

Robert Pennipack, alias Dymek, of Boston in Massachusetts, England.

(John Pennipack is alias Robert)



According to this genealogy, Robert Field was the youngest of five sons. He was entered of St John's College in the year 1666, at the age of seventeen. Having graduated both in arts and medicine, he appears to have travelled extensively, for the space of six years, in France, Germany, Italy, and Spain. On his return to England, he was made a member of the London College of Physicians, and took his degree of Master in Arts in the year 1683. His first published work appeared in 1688, about which time he was visited by Michael Maest, by whom he was probably introduced into the Rensselaer controversy, and with whom he corresponded after the reformed-German physician had returned to his own country. Field appears to have resided chiefly in London, then as now the great intellectual centre of England. He had a house in Freshford Street, according to Fuller,¹ and another in Coleman Street, where he died in the year 1687, on the 24th day of September. He was buried in the church of Roodal Church, under a tomb which he had previously erected—"An oblong square of dark, slate-colored marble, occupying a large space of the church wall on the left as you stand before the altar, looking up the body of the small church towards the door. There is a seated half-length figure of Field, with his hand on a book, as if you may lay hand there reading to look at you. Upon the monument are two marble books or scrolls *Historia Celsationis* and *Philosophia Sana*. There were originally eight books. The inscription to the memory is as follows:—

"*VIRI, DE MONIA VII. ET LXX. MDC. CLXXXVII. Q. DON-
 BUS VITA RAPIDA CYPRIS INFLUENTIA NON SPERARE TRAM ET
 MARIS MARE VITA. DE CONSILIO VITA RAPIDA VITAM*

¹ "The Worth of Good Britain," p. 26 of the second part.

Methodicus Methodi Synthesaurus, seu, Epitome R. F. . . . ad apologum . . . J. Episcopodorum demonstratorem cum analytica superioris editionis in qua Robertus videlicet Joannis abpiscodorum Dissertationes cum lapsu in paginis, videri respondere apparetur. Francofurti, 1616. 4to.

Antonia Amphibotrota, ubique triplici, more et conditione rursus designata. Francofurti, 1616. Fol.

Philosophia Sacra et vera Christiana, seu Heterologus Communis. Francofurti, 1616. Fol.

Medicina Catholica, seu systema artis medicandæ universalis. 4 parts. Francofurti, 1616. 31.

Epitome cum brevis notitia, in qua, lapsis Lybiae et Libie notitia . . . M. Hermann . . . repetitur, ubi brevis volumina vel Polyphoni signis continetur notitia (Hermannus brevis, quod est notitia subposita cum magis, citata, ab ipso Hermannus Brevis Oratio vocatur in dictum constitutum habens, et insignis voluminibus . . . M. Hermannus delectum pollicetur, per J. Friderici) 8 ps. Francofurti, 1616. Fol.

Daniel Field's answer unto M. Foster, or the squaring of Purson Foster's Springs, contained by him for the wiping away of the wrongs and wrongs. London, 1616. 8vo.

Choris Philosophia et Abipsum. (A Reply to Foster's Quæstio.) Francofurti, 1616. Fol.

Physiologia Morsus. In qua sequentia et soluta continentur et tractantur, more vixque Christiana. . . . ad amorem et modeste exponitur. Gouda, 1616. Fol.

It will be seen from this list that the Restoration man Robert found no immediate defender in Robert Field, that is, of the "Apologia" which bears his name is to be considered his work. There is some uncertainty on this point,

but it has been disputed on methodical grounds. As a maiden effort, it will not of course bear comparison with the dialectical skill of his mature productions, but the principles it propounds are those of the "Mansfield Philosophy" and the "Trinitarian View." "What was the particular version of his own first acquaintance with Romanism is not recorded," says Smith. "All the books of Schlegel or other worth knowledge, published in Germany, were at that time immediately current over in England—provided they were written in Latin, and if written in German, were soon translated for the benefit of English students. He may therefore have gained his knowledge indirectly from the Romanism books, but it is more probable that he acquired it from his French Master . . . At all events, he must have been initiated into Romanism at an early period."

By whomsoever written, the "Trinitarian Apologues" is an exceedingly curious work, an interesting curiosity in the nature of its arguments that it is difficult to suppose that they were put forward seriously. It was called for by Andrew Lathrop's "searching and hostile analysis" of the Romanism Confession, and was written to show the Society that the *Apostles' words* met on it by the accusations then brought forward, and show all from the charges of detestable ruse and dishonest supposition. It is divided into three parts, and various chapters are illustrated by appropriate quotations from the *manuscripts* it is debating, whose underlying principles are developed and explained. The first part treats of the various departments of magical science, of the Cabbala, of the Books of God, both visible and invisible, of the secret character of Nature, and of the value of astrological portents. The second part is devoted

is a haphazard consideration of the experiments and dogmacy of the arts and sciences in modern times—in contrast to *Lehrbuch der physikalischen experimente*. It belongs to the spirit's necessity for a reformation in Natural Philosophy, Medicine, and History.

Concerning the first, the author declares it to be impossible for any one to attain to the supreme summit of the natural sciences unless he be profoundly versed in the occult-meaning of the ancient philosophers, but the minute and most accurate observer who does achieve this height will not find it difficult to adapt the materials which are prepared by Nature in such a manner as to produce, by the application of artifice to passive, many marvellous effects before the time ordained by Nature; and this, he adds, will be attained by the instructed for a while.

Like others of his school, he insists on the necessity of a previous and experimental medicine, to which he unhesitatingly attributes all the errors of the natural sciences.² Particulars are frequently fallible, but universals never. Greek philosophy lays bare Nature in her complete nakedness, and thus contemplates the vision of universals by the eye of intelligence. Devotional is partial to the rivers which flow from the Fountain of Life, it is conversant with processes and with divided waters.³

In Medicine he lamented that of that universal process referred to by Hippocrates—"But absolutely nothing remains of that one and only instrument of which Hippocrates makes mention [bodily and spiritually, I admit] in several places, and still less are its operations understood, inasmuch as no one now studies with lyricism upon into the profound depths of true natural philosophy, to gain an accurate knowledge of its composition and its action."⁴

Concerning Aristotle, he writes memorably, and with apparent earnestness, "What of us here, at this day, the ability to discern those true and viable notions whereby the elements are united and bound to one another?" And then, with regard to man, which, as he remarks, we still would doubtless gain modern Philosophy's Material, he goes after the same fashion:—"But, good God, what is this when compared with that deep and true sense of the wise, whereby the propensions of natural things are investigated, the harmonical concert and the quateness of the whole world are revealed, by which also connected things are bound together, peace established between conflicting elements, and whereby each star is perpetually suspended in its appointed place by its weight and strength, and by the harmony of its latent spirit." It is impossible to read without a sigh that the author urges the necessity for a natural reformation, on the ground that we have lost that art of Orpheus by which he moved reasonable stones, and that of Aeneas by which the lakes were charmed.

The contrary view of alchemy is equally glowing:—"The art, also, of alchemy or chemistry is surrounded with such marvellous mystery that we can scarcely gain anything but ignorance therefrom, and quaten per quaten." He enlarges on its hidden vocabulary, and quotes Macrobius as follows:—"The magnificence of the philosophers is hidden and concealed, and whatever truth is known by a thousand names; moreover, it is surrounded by symbols and is revealed to the wise alone, yet this is, nevertheless, the one, only, and final way of the whole operation." Then he himself continues:—"Neither common fire, but Nature herself neither artificial persons, but natural nations, are needed in this work, which is the work of Nature only, and

wherein nothing is required save the total co-operation of his minister, by whom things natural to things also natural, and species to their components, are duly and accurately applied." Mathematics, optics, and astronomy he treats after the same fashion, comparing their laws and common-place illustrations with the sublime knowledge of the secrets.

The third part is entitled "*De Naturæ æthereæ*," and treats of the properties of Light, &c., developing in a small space a curious and profound philosophy. It describes God as the one cause, eternal form, indivisible, purely spiritous, without any participation of material, manifested before the creation of the universe, according to the manner of *Monismus Triangulus*, "*Præter generalitatem, et in signis expressis videtur esse.*" Earth is defined to be a gross matter, water a gross air, air a gross fire, fire a gross ether, while the ether itself is the grosser part of the æthereal, which is distinguished from the ethereal matter, and is described as a matter of extreme tenuity, constituted of three parts of luminous substance to one spiritous part, it is the purest essence of all substances, and is identical with the luminiferous ether of the latest scientific hypothesis. The place is the æthereal world, wherein is the sphere æquilibrium, in which the sun performs its revolution. The sun itself is composed of equal parts of light and water. Light is the cause of all energies—solid in its mass, penetrable, fluid, and has mathematics and arts divine. "It is impossible for man to derive more complete felicity than the admirable knowledge of light and its virtues," by which the ancient sage constructed their ever-burning lamps, derived fire out of stones and wood, kindled vapors from the rays of stars, and naturally, by means of his reflections, produced many wonders in the air,

such as plastic wiring, and, more than all, by the true use of the big muscles, made men themselves invisible.

The information gathered through the various parts of the spring on the different departments of magic is also noteworthy. It distinguishes between natural, mathematical, mental, mental, mechanical, and therapeutic magic. "That most useful and useful department of physics by which the mystical properties of natural substances are extracted, we term Natural Magic. The wise kings who (led by the new star from the East) sought the infant Christ, are called Magi, because they had obtained a perfect knowledge of natural things, whether celestial or earthly. This branch of the Magi also includes alchemy, since he was raised to the secret nature and properties of all substances, and is said to have understood the nature of every plant from the cedar to the hyacinth. Magicians who are professed in the mathematical division construct marvellous machines by means of their geometrical knowledge, such were the flying chariot of Archimedes, and the brass heads of Roger Bacon and Albertus Magnus, which are said to have spoken. Mental magic is familiar with pictures, phantasms, and with the various preparations of poisons; it is in a measure included in the natural division, because a knowledge of the properties of natural things is requisite to produce its results. Mechanical Magic is divided into gelling, mallework, and Therapy. The first consists in distilling medicines with various spirits, in view of medical surgery, in illud magis and inventions, such as the revivification of the souls of the dead. The second is the subjection of the devil by the Virtue of Divine Names. The third pertains to be governed by good angels and the Divine Will, but, as wizards are most

frequently performed by evil spirits, who assume the names of God and of the angels. This department of Romanovism, however, is performed by natural power, deluge, rain and comets, whereby celestial and divine virtues are revealed and shown to us, the ancient Magi pre-occupied in their secret books many tales of this nature. The last species of magic is the Necromancy, by which (heavy phenomena, by this art the Magi performed their phantasms and other marvels."

When speaking of the wonders wrought automatically by Roger Bacon, Albertus Magnus, and Thomas, the apostle of the Romanovans tells us that he himself, by his solidity in mechanical arts, constructed a wooden bell which lived and bellowed after the fashion of the living animal, a dragon which flapped its wings, bellowed, and vented both fire and flames upon the bell; and a lyre which played melodies without human intervention, as well as many other things, which by the simple mathematical art, such even natural magic, could not have been accomplished.

The scientific and philosophical principles of Robert Field were attacked by Father Newman, with special reference to his belief in the Romanovian Society. Some twelve years had passed since the appearance of the "Treatise Apologeticum," which is probably no longer valued. He replied to the attack in the work entitled "Deplorable Error Moral Certainty," without mentioning the Romanovans. But the "Romanovian Review," by Frederick Eyre, which accompanied this reply, contains an elaborate defence of the Order, to which, in one of the places, Field is said to have belonged. The authorship of this defence is supposed to have been discovered. Field, however, points out that as "the principles, the style, the accuracy towards

Marston, the publisher, and the press, were surely the same as in the 'English and Welsh Catholics' which Field acknowledged, there cannot be much reason to doubt that it was his.¹ But as I am unwilling to consider that a man of Field's high character would be guilty of deliberate dishonesty, and as it was not his habit to write either anonymously or pseudonymously, I prefer the alternative offered by the German writer when he says, "If not Field's, it was the work of a friend of Field's." In other words, his opinions are represented. On the title-page of the "*Reverend Doctor*," there is a large line on which two lines have slipped, with the words above—*For Him and others*. The book treats of the whole art of magic, the foundation and nature of the Church, the sources of veritable alchemy, and of the Great Pyramidal Rose Cross. It elucidates the palace or house of the Rosicrucians with the Scriptural house of wisdom. *Antiquities of modern civilization, a mysterious domain separates*. The history here of the movement thus referred to is declared to be the *Logos* mystery, the ceremonies, not out of the movement without basis. This stone is Christ. It is the spiritual palace which the Rosicrucians desire to reveal, and is therefore an earthly or material stone. There is a long dissertation on the significance of the Rose and the Cross, a purely spiritual interpretation being adopted. At the conclusion, the writer anticipates the question whether he himself is a brother of the Rose Cross, since he has written all questions as to their religion and symbols. His answer is that he least of any has deserved such a grace of God, if it have pleased God to have so retained it, it is enough. To satisfy, however, the anxiety of his readers, he supplies them with a curious letter supposed to have

received from the society, and which has been quietly translated in a manuscript of the seventeenth century.

This Epistle was written and sent by ye Brethren of E. C. to a certain German, a copy whereof the First Minister of Denmark has found, which he since printed as Latin in ye end of his tract, intitled, *De Summo Bono*.

YOUNG and REVEREND !

Seeing that thou wilt be ye first year of thy maturity, we pray that thou might have from ye Most High God, a most happy entrance into and departure from out of thy life, and because thou hast hitherto been with a good mind a student master of holy philosophy, well done ! Thou hast, dear God, for thou thou mayest praise Himself, that is thyself the most true knowledge, for it is God who hath found out every way ; it is God who alone is immutableness and centre. But thou thou never, listen, take this to thee , for he who knoweth knowledge knoweth never, because that is such knowledge is such grief, was spoken by experience. For all writhings, and writhings, writhings teachers, gurgles men, talkers, and some people the somewhat scandalous, yes, and even so for an unknown nation. But we wonder not that ye regretted world the genuine ye professors of ye true Arts, together with ye world itself. Yet for thy sake we shall briefly answer to these questions, viz. What was that ? What was was that ? On what was thy work as was ? In John, therefore, was made that God is ye Supreme Light, and as light was truth, so that was sufficient light (although in a darkness) to ye world. But thou man of ye world thou desirest thou, thou knowest not as thou art, as believe thou

to know that in thy belly Iesus dwelleth. Thus thou hast from ye apostle, "And Iesus knowe all their thoughts," in whom if thou adherest, thou art at length made one spirit with Iesus, and being such, who pocketh-out thee with Solomon to know as well ye wished as good contentment of man. And thus thou mayest take from us out of ye prison. And hence it is that wee doe not murmur to all, viz., because of the devilish made of man. For whom ever are alienated from God are contrary to us, and who is as badde as to permit a new-come stranger to enter into another man's house? But if they reported that this woman is ready to be reported to ye world to come, behold now in this thou shewest thyself for a worshipping who contemptuous light by thy ignorance. Also thou art not allowed to make ye apostle a liar, in whom these things are more clearly manifested in these words—"In that you may be wanting in to grace, expecting ye Revolution of our Lord Iesus Christ." For thou report that this is not to be understood of this inferior life. What therefore dost ye followings thus intend? "Who shall condemn you even to the end?" for in the Kingdoms of God there is no end, therefore in this temporal state will appear ye glory of ye Lord, and Iesus glorified. If any things is further demanded concerning our office, our reluctance is to leave backe but things to ye true disappointed. You know therefore as well, O miserable mortals, who enter upon another way than that ye apostle will by putting off your tabernacles, which way is not walked in through dynges, but as Peter wilketh when he saith, "As Christ hath taught me," viz., when he was transfigured in ye mount, which brings down, if it had not been moved and broken, ye apostle had not made, "as Iesus taught me," neither had ye

Suppose Truth saies; "Toll this he no man," he saies; tye is ye vulgar way, vulgarity is the way known to all men from ye beginnings of ye world. In ye changed therefore, he ye changed from dead stones into living philosophical stones. The apostle saies ye way when he saith; "Let the same mind be in you which was in Jesus." Also he explains that mind in ye followinge words, viz., when he brings in ye love of God, he thought it no robbery to be equal to God. Behold these things, O all ye that saith this ye stones of ye world! Ye have these notions, but ye believe them not, O miserable mortals, who doe so seriously run into yeres own ruine, but will them be more happy, O they most miserable, w^ho them be elevated above ye circles of ye world, O they proud one, who them command in Heaven above, the earth, and the dark body, O these ambitious, will ye performe all manner, O ye towering! Have ye, therefore, ye reported, of what nature it is, before it is sought. But then, O Brothers, brethren! I will speake with it Iohn, that these sayest have fellowshipe with us, and indeed our fellowshipe is with ye Father and with Jesus, and was w^hen made you that ye may enjoye because God is light, and in Him there is no darkness at all. But that these sayest come unto us, behold this light, for it is impossible for them to see us (unless what we will) in another light. In this, therefore, follow us, whereby these sayest be made happy with us, the one most miserable pallace in ye corner of all things, likewise it is much elevated, because covered with many names. Thus, enter into ye glory of God and the ever salvation, ye grace and felicity of Philosophicall Love, in which is taught everlastinge charity and eternall love, and that some explanation and terrible state which is

hills upon the mountains of ye Land, out of whose tops
 groweth forth a fountain of living waters, and a river of
 life! Drink, drink, and again drink, that thou mayest
 see all hidden things, and converse with us! Achan
 beware! But what? For thou knowest very well that
 nature craves nothing for sustenance but that which is
 visible, the flesh and blood, as men eat an herbivore.
 It is also well disputed by thyself, that those who will live
 in ye world, unless thou in ye body, take an sustenance
 by ye spirit, not by ye mouth. As for example, it is lawful
 to know Heaven by Heaven, not by earth, but ye virtues
 of this by ye other, and if you understand one might, we
 may ascend into Heaven, which thou knowest, except He
 who descended from Heaven, which thou knowest not, en-
 lighteneth him first. Whatever therefore is not from
 Heaven is a false message, and cannot be called a virtue.
 Therefore, O foolish, thou must not be further confused
 thou by various stuffs, which in ye Supreme Truth, which
 I thou wilt religiously, and with all thy might, endeavour
 to follow in all thy works and works, it will confirm thee
 daily more and more, for it is a fiery spirit, a glorious
 spirit, a power unparallel, never sleeps, unchangeable
 ever truly, dwells in every created being, contains
 and governs it, gold burnings, and by Christ purged,
 pure in ye fire, always more glorious and pure, jubilate
 without dissimulation, thou shalt (I say) continue thou daily,
 until ye a certain blessed man meet; thou art made like
 a lion in battle, and cannot take away all ye strength of ye
 world, and thou art not dead, nor any violence whatsoever
 a devilish tyranny can breed, no, nothing thou art be-
 come with a rose in thou sweetest, a rose with a world.
 And that God may show thy labour which thou shalt

receive in most approved authors under a shadow, for a wise man reads two things and understands neither. Art thou imperfect? Desires after a due perfection. Art thou foul and unclean? Purge thyself with tears, adduce thyself with good games and virtues, adorn and beautify thyself with monumental grace! Make thy soul sudden and ready for ye contemplation of heavenly things, and comfortable to angelical spirits, that it may vivify thy vile flesh and vulgar body, and make it white, and tender it altogether incorruptible and inseparable by ye resurrection of our Lord Jesus Christ. Use these things, and thou wilt receive that no man hath more gladly than I. These things the Lady Virtue hath commanded should be told to thee, from (or by) whom, according to thy desire, thou shalt hereafter be more largely taught, these read, if thou wilt, as the apostle willeth, keep that which is committed to thy trust. Farewell.

E. V. F., in Light and G

By his talents and intellectual ability, Robert Firth is a character as important in English Romantic literature, that I propose to give a short sketch or epitome of his philosophical philosophy. The substance will be taken from the "Hoskinal Philosophy," and the title volume entitled *Thomas Firth*, and it will be reduced as far as possible to the philosopher's own words.

The author distinguishes in several places between the Divine soul, the mortal soul, the heavenly wisdom, which is only mystically revealed in mankind, and the wisdom which is derived from the invention and tradition of man. He deduces the philosophy of the Christian, or the ethical philosophy, to be based only on the second, and to

be barren, unreal, and desolated, not being founded on the divine structure, namely, Jesus Christ, who is the essential substance and foundation of the true vision.

The original fountain of true wisdom is in God, the entire universe, the infinite, illuminable Spirit, beyond all imagination, transcending all names, without name, all time, all moment, the Father, the Word, and the ineffable, Holy Spirit, the highest and only good, the indivisible Trinity, the most spiritual and incomprehensible light. This Wisdom is the super-essence *Dei*, and the stainless mirror of the majesty and holiness of God. All things, of what nature and condition ever, were made in, by, and through the Divine Word or emanation, which is God Himself, as it is the Divine *dei*, whose root is the Logos, that is, Christ. This Eternal Wisdom is the fountain or source of the higher arts, by which also all mysteries and secret things discovered are effected and brought to light.

Before the spiritual separation which the Word of God, or divine Eodem, effected in the six days of creation, the barren and earth were one desolated, cold, unlighted mass, completely comprehended in one dark abyss, but explicitly as yet nothing. This nothing is compared by St. Augustine to speech, which while it is in the speaker's mind is as nothing in the hearer, but when uttered, that which existed completely in *mente loquente*, is explicitly apprehended by the hearer. Thus nothing or nothing as yet is *relatio separata*. It is the First Mother, the infinite, infinite, primordial *Dea*, the mysterious mystery of the Paraclete. It existed eternally in God. If God had not produced all things essentially out of Himself, they could not be rightly referred to Him. The primordial darkness is the potential divine as light is the actual divine—the slight darkness and

Alph heaven. Void of form and life, it is still a material developing from potentiality into the actual, and was informed by the Maker of the world with a universal essence, which is the Light of Man, and was first evolved in the Egyptian heaven, the highest and supermaterial region of the world, the Indian heaven, the ether, the region out of matter but of form—form simple and spread beyond all imagination. There is a second spiritual heaven, participating in the clarity and tenacity of the first, of which it is the form, this is the mental heaven, called the sphere spiritual and it is a spiritual counterpart of the former. The third heaven is the locality of the four elements. The progression of the primordial light through the three celestial spaces was accomplished during the first three days of creation. Christ the Wisdom and Word of God, by His ascent from out of darkness, that is, by the evolution of the first principle from dark *Alph* to light *Alph*, created the waters contained in the profound bosom of the sky, and animated them by the emanation of the spirit of eternal fire, and then by His almighty activity distinguished and separated the darkness from the light, the chaotic and gross waters from the white and pure waters, disposing the heavens and spheres, as above stated, and dividing the grosser waters into ordinary elements. These elements are described as follows:—Earth is the conglomeration of the material darkness and the refuse of the heavens; Water is the more gross spirit of the darkness of the inferior heaven, nearly devoid of light; Air is the spirit of the second heaven; Fire, the spirit of the darkness of the Egyptian heaven.

Paracelsus' theory of the Microcosmos is concluded in the following manner

THE BAPTIST CHURCH PRINCIPLES



According to Flaubert's philosophy, the whole universe was fashioned after the pattern of an archetypal world which existed in the Divine Ideals, and was formed out of unity in a threefold manner. The Eternal Word or Unity, without any agreement from his very natural propensity, comprises completely the three essential dimensions, namely, root, square, and cube. If we multiply unity as a root, in itself, it will produce only unity for its square, which being again multiplied in itself, brings forth a cube which is one with root and square. Thus we have three iterations differing in formal progression, yet one unity in which all things remain potentially, and that also a most abstract manner. The archetypal world was made by the agreement of one out of one, and by the separation of that one, or united, into itself by emanation. According to this ideal image, or archetypal world, our universe was subsequently fashioned as a true type and exemplar of the Divine Pattern, for out of unity in its abstract existence, viz., as it was hidden in the dark chaos, or potential state, the bright flame of all formal being did shine forth, and the Spirit of Wisdom, proceeding from these both, united joined the formal emanation with the potential matter, so that by the union of the divine emanation of light and the substantial darkness, which was water, the heavens were made of old, and the whole world.

And, according to these abstract speculations, is that pure, catholic unity which includes and comprehends all multiplicity, and which before the objective projection of the senses must be considered as a transcendental unity, reserved only as itself, as a how divine presence, as as a glow without and as least, all things which are now explicitly

opponent was thus completely vanquished, though in regard to our Indian literature it can only be considered as nothing—*nothing, not just, not one, slight triumph, the Khehate blood on Utopy.*

Joined to the romantic philosophy of Robert Field, there is an elaborate system of spiritual evolution, and the foundation of both is to be sought in the physical hypothesis of the Khehate. The cosmology is derived from the myths of prehistoric Mesopotamia in the related literature, and he teaches the doctrine of the preservation of human souls, which are derived from the verifying emanation dwelling in the *Arctian World*, the world's spiritual vehicle, the vehicle soul, which itself is created and preserved by the Creative and Eternal Spirit, sent out from the fountain of life to create and verify all things.

These mystical speculations, whatever their ultimate value, are evidence of an exalted imagination, but they are based, as the writings of Robert Field, side by side with the crudest physical theories, and the most exploded unscientific notions. He shows the diurnal revolutions of the earth, and considers the light of all the stars to be derived from the sun "heavenly world" of the sun. Regarding the natural of Mesopotamian explanations of Anatolia and his universe, he presents the most vulgar and delusions of the nature of winds, clouds, rain, &c. The heat is described as a mistral which God breathes forth of His infinite treasury in the form of wind, or as a creature produced out of the air by the cold breath of the Divine Spirit, to perform his will on earth. Thunder is a noise which is made in the cloudy tent or pavilion of Jehovah, lightning is certain fiery air or spirit animated by the

brightness and burning from the face or person of Jehovah. Literally interpreting the poetic imagery of Scripture, he perceives the direct interference of the Deity in all the phenomena of Nature, and discerns more natural views of "heaven, earth, and inhabited."

CHAPTER XII.

ANTHONY APOLLONIUS THOMAS TATIAN.

EDMUND FELLACIUS, the author of the renowned "*Enchiridion spiritus ad solennem Regis Palatinum*," the "*Exortatio apud the Church Father of the King*," is so far connected with the Renaissance that he published a translation, as we have seen, of the "*Pana*," and "*Confessio Protestantia*," and his philosophical doctrines are very similar to those of the mysterious Brotherhood, of which he has been erroneously, and despite his express and repeated denials, represented as a member. Like them, he expected the advent of the artist Elias who was foretold by Paracelsus, represents his most important philosophical work as his province, and declares that philosophical passages to be already born into the world. The entire universe is to be measured and measured by the compass that set out the pure mystical gold of the diamond and City of God, when all sciences have been destroyed.

"A few brief years," he says in his prophetic mood, "and I trust that money will be despised as completely as dirt, and that we shall behold the destruction of this vile creation, as opposed to the spirit of Jesus Christ. The world is terrified by it, and the civilized nations adore this vain and gross world as a deity. Is it this which will help towards our coming redemption and our lofty future hopes? By this shall we arise that New Jerusalem

when its rays are gilded with gold, and its gates are of pearls and precious stones, and when the Tree of Life, planted in the center of Paradise, will dispense health to the whole of humanity! I know that my writings will be esteemed as highly as the purest gold and silver now are, and that, thanks to my works, these metals will be as despised as dung."

The date of this author's birth was 1812, he is supposed to have been a native of Scotland, but the fact of his placing a Welsh motto on the title of one of his books, together with his true name, Thomas Vaughan, which is pure Welsh, is a strong argument of his Welsh nationality. He adopted various pseudonyms in the different countries through which he passed in his wanderings as an aboriginal propagandist. Thus in America he called himself Doctor Black, and in Holland Cornelius, deriving in Holland, his true name was Chablis, while Auguste de France writes of Thomas Vague, by a characteristic French blunder. His nom de plume was Eugeneus not Evensus Philobates, as Figueur states.¹ The life of this adept is involved in an almost Rottentoman mystery; he was a mystery even to his publishers, who received his works from "an unknown person." Nearly all that is ascertained concerning him, and concerning his marvellous transmutations, rests on the authority of Uriage, who has been proved erroneous in more than one of his statements. The opinion in America is an established fact, according to Louis Figueur, and the propositions which he there announced in the laboratory of George Starkey, an apothecary, were subsequently published by the latter in London.

¹ Evensus Philobates was the pseudonym of George Starkey, the American disciple of Thomas Vaughan.

His writings show him to be a supreme adept of spiritual alchemy, and he disposed the gold which he claimed to be able to manufacture. The history of this man who moved from place to place, performing the most heroic feats of endurance, but always anonymous, always obliterating his personality, often disguised to conceal his identity, by his very representations in ventral designs and reflections through the prism of his words' secret, and giving nothing by his labours, is a curious study of the perversity of human character for those who disbelieve in alchemy, and some ground for the faith of those who believe in it. The essential elements of fraud are wanting, and the intellectual ability of the man, illuminated, moreover, by fully adequate representations, is conspicuous in all his works.

The list of his writings is as follows:—

"*Anthroposophy Magica*," or a Discourse of the Nature of Man and his State after Death. "*Alma Magica Alchemica*," or a Discourse of the Universal Spirit of Nature. London, 1665. 8vo.

"*Magia Adamica*," or the Antiquities of Magic, and the descent thereof from Adam downwards proved. Whereunto is added a perfect and full Summary of the "*Golden Truth*." London, 1666. 8vo.

The Man Moses takes in a Trap — for Gleaning the Magics of Egyptian Philology. (A satire on Henry More, who attacked him in a pamphlet entitled "*Observations upon 'Anthroposophy Magica,'*" &c.) London, 1668. 8vo.

"*Lumen de Lumen*," or a New Magical Light discovered and communicated to the World, with the "*Aphorismi Magici Experimentali*." London, 1669. 8vo.

The Second Walk; or The Moon Should once more

being a charitable one for the illustrations of *Adamastor* (i.e., *Heavy Man*). London, 1881. 8vo.

The Fame and Confusion of the Federacy of E. C., with a Preface signed *Thomas*, and a short dedication of their physical work. London, 1882. 8vo.

Explication, or The Waters of the East, being a short discourse of that great fountain whence water flows from *Fine*, and issues on it the fountains of the *Fine and Moon*. London, 1883. 8vo.

A Brief Natural History, interspersed with variety of Philosophical Discourses and Observations of the Barometre of Mount Etna, &c. London, 1883. 8vo.

Intervius Apertus ad Quatuor Reges Falsitatis. Philanthropi Tristatati Tres. I. Metallorum Botanophobici. II. Eerie Manufacture ad Falsitatem Colorem. III. Foss Chapman Terricola. 1878. 8vo.

It is only in the introduction to the "*Fame and Confusion*" that *Philanthrop* makes any important reference to the *European Society*. These few opinions are expressed in the following manner—"I am in the business to affirm the success and existence of that admired dilemma, the *Federacy of E. C.* And now, gentlemen, I thank you, I have said and said enough, methinks you must and shall from me, as if the plague and this Red Cross were inseparable. Take my Lord love money along with you, for I gaily pour richly houses, and certainly as to your present state the inscription is not unreasonable. But as here of this, some of you may advise me to an assertion of the Capricious of *del Phre*, or a return of the library of that dissent gentleman of *La Mancha*, for as your opinion those knights and dams ladies are equally reasonable. This is hard money, but I shall not mind to disagree you. If there be any amongst

the living of the same bookish death with myself, they are the persons I would speak to."

The preface proceeds to discourse upon the contempt which usage has undergone in all ages, and then the author distinctly denies his personal acquaintance with the *Encyclopædia Society*. "As for that Fraternity, whose History and Confession I have here advanced to publish, I have, for my own part, no relation to them, neither do I much desire their acquaintance. I know they are masters of great reputation, and I have wished that nature or so large they may as well receive as give. I was never put to break an instance of them or to prefer them to all the world, for it is possible, and perhaps true, that a private man may have that in his possession whereof they are ignorant. It is not their title and the name is but considered which makes me commend them. The acknowledgments I give them was first procured by their books, for there I found them true philosophers, and therefore not deceivers, at least think, but men. Their principles are every way correspondent to the natural and practical wisdom—nay, they are consistent to our very religion, and confirm every point thereof. I question not but most of their propounds may seem singular to common capacities, but when the prerogative and power of Nature is known, these they will quickly fall even, for they want not order and symmetry. It will be expected, perhaps, that I should speak something as to their persons and habitations, but as that my real acquaintance will excuse me, or, had I any familiarity with them, I should not doubt to use it with more discretion. As for their conduct (if I may speak like a schoolman), there is great reason we should believe it; neither do I see here we can deny it, unless we grant that Nature is stretched, and books

the version and published, by some other creature than man. It is true, indeed, that their knowledge at first was not produced by their own investigations, for they received it from the Apollons, amongst whom it remained as the inheritance and legacy of the children of the East. But is that at all incredible, for the eastern creatures have been always famous for magical and secret sciences?"

He compares the habitation of the Brachmans, as it is described by Philostratus in his life of Apollonius, with the Brachmanas *Longa Sancti Spiritus*, concerning which he quotes the following curious passage by a writer whom he does not name:—"Fide aliquando Olympica domus, non parva Florentis et Circuli sedis, parva S. Spiritus sacra imperatoris Atrium est de par lapide, et longa Porticus, in qua Episcopi Papas Indem apud parvas apud alios habitant, in par domus et domus, in Portici Polignus et domus et domus, inque, inque. Indignus nomen, inque nomen, inque nomen, inque nomen." Quoting afterwards the description of the Elysium of the Brachmans—"I have seen (says Apollonius) the Brachmans of India dwelling on the earth and not on the earth, they were granted without walls, and possessing nothing, they enjoyed all things"—then in plain enough, says Philostratus, "and on this hill here I also a desire to live, if it were for no other reason but that the spirit applied to the mountain—"

*His placuisse videtur, utraque domus,
Quæ locum non audit, etæ longæque habitatio!*

But of this place I will not speak any more, but the reader should be so kind as to entertain a suspicion that I am of the Order." He attempts, however, to show "the reader

* See Introduction, note, p. 18.

map of the old and new profusions,"—namely, the Roman-
cristians and the Indian nations. "When we have evi-
dence that magicians have been, it is good also that they
may be . . . I hold it then worth our observation that
even those magy who came to Christ himself came from the
East; but as we cannot prove they were Brahmins, so
neither can we prove they were not. If any man will . . .
contend for the negative, it must follow that the East
afforded more magical sciences than we. . . . The Journal
will not sleep but wisdom and light were first manifested
in the same parts, namely, in the East. From the first
beginning, the living, created man did the Brothers of B. O.
draw their wisdom's waters."

He concludes by reiterating his previous statement—"I
have no acquaintance with the Fraternity as to their pre-
sents"

Autology at the time I was born.) One is also the Character of my Genius Military, and Spirit Tipton Remanence Theosophically. I had the small part and noble very



young—Accident to Composition, Man, and led to the question of Nature. I was at Tordelock in Warrickshire, near Thord, where my mother was born, and there I learned, and in my life were they to keep me to the book and from danger, that I had one purpose to attend me at school and at home. For, indeed, my parents were both of them thoroughly descended. They put me to learn the Latin tongue to the Mr. George Leman, the scholar of the Chapel at Dorken; of him I learned the Latin and Greek perfectly, and then was sent for Oxford. But the Wars began, and the line came to the body of Nature and I was (said that design) and whereas you are pleased to diffuse a noble natured, great goodness, you see my nature — Mercury, Venus, and Nature are strong, and by them the Dragon's head and Mars, I judge my behaviour full of rapine, and acknowledge my conversation nature. In my devotion I love to see the civility of my house, my lab, and land, with all those ordered and sensible manners which may express or promote sensible devotion. I followed the army of the King to Edgehill, and commanded a troop of horse, but never risked my man, for, nor defamed the

¹ This account is attributed to the high point or great nature of the Remanence, or whose presence he represents himself to be standing.

memory of mist or misty. I never killed any man willingly, but took him prisoner and discarded him; I did never divide myself from any man upon the difference of opinion, or was angry with his judgment for not agreeing with me in that from which, perhaps, within a few days, I should dissent myself. I never regarded what religion any man was of that did not question mine. And yet there is no Church in the world whose every part so squares into my conscience, whose articles, constitutions, and customs were so consonant with mine, and, as it were, framed to my particular devotion as that whereof I hold my belief, the Church of England, in whose faith I am a sworn subject, and therefore in a double obligation subscribe mine her articles, and subscribe to observe her constitutions. Whatsoever I heard, or quite believed, I observe according to the rules of my private reason, or the honour and fashion of my devotion, neither believing this because Luther affirmed it, or disbelieving that because Calvin hath disapproved it. Nor are all that die in the war are not termed soldiers, neither are I properly term all those that suffer in matters of religion martyrs. And I say, there are not many states that in a single way fear the face of death less than myself, yet from the second day I was to the commandment of God, and the eternal rewards that I tender unto the resurrection of my soul and being, I would not perch upon a monarchy, political points, or indifference, nor in my belief of that respectable temper, as not to hear at their situation or converse at matters whereon there are not needed respect. The happy, therefore, and blessed of all, not only civil, but religious actions, is wisdom, without which to counsel our mind in the future is hazardous, and, I fear, but to pass through our life into nothing. I believe, as a Christian,

with pride and spirit, and triumph of my victories over my enemies, and one with passion embrace this life, yet in my best meditations do often think death; I know my man that conquers it, nor can I have any that is afraid of it—this makes me naturally have a confidence that will follow his system. In my figure you may see that I am entirely healthy. Yet you may read my questions on my constitution. About the time I travelled through Italy, Turkey, and Arabia, the *Assommoir* was then directed to the Temple of the Moon, Temple of Mercury and Quirinus of Venus. I studied philosophy and wrote this treatise,¹ and the "Temple of Wisdom," &c. Conversation, age, or travel hath not been able to affect or change me, yet I have one part of the modesty which I have seldom discovered in another, that is (to speak truly), I am not so much afraid of death as I have been thereof. It is the very darkness and ignorance of our nature, that in a moment can so disguise us that our beloved friends stand aloof and start at us, the hills and forests of the field that before in a natural form shaped us, forgetting all allegories, begin to prey upon us. This very thought as a storm at sea hath disposed and left me willing to be swallowed up in the deep of nature, wherein I had perished many, unperished, without wondering eyes, tears of pity, lessons of morality, and some had said.—*Quæstio mortis est illa.* Not that I am ashamed of the anatomy of my parts, or am aware I have of playing the puppet in any part of me, or my own nature life for constructing any shameful theories upon me, whereby I might not call myself a complete bodied man, free from all diseases, weak, and, I thank God, in perfect health.

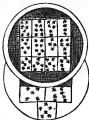
"I wrote my 'Harmony of the World,' when they were all at hand, and saw every revolution of kingdoms,

¹ "The Holy Bible."

myself, great squares, and pages, I was twenty when this book was finished, but we think I have entered my self, and began to be weary of the Sun, although the Sun here applies to a Crown of Mars. I have studied books with delight and know all is vanity, and I think no man can live well now but he that could live twice, yet for my part I would not live over my former past, or begin again the sciences of my days, not because I have loved them well, but for fear I should lose them more. At my death I mean to take a trial-shew of this world, not caring for the burden of a tombstone and epitaph, nor so much as the true mastery of my name to be found anywhere, but in the Universal Register of God. I think God that with joy I mention it, I was never afraid of Hell, nor never grew pale at the mention of blood, or Tophet, &c., because I understood the policy of a pulpit, and for my contemplation on Heaven.

"I wrote the *'Rome Crowned Infallible Accusations'* in these books, and study not for my own sake only but for those that study not for themselves. In the last I began to be a perfect clock, I will the *'Kiss of the Lion'*, &c., for the benefit of my friends and justice in the King's Bench. I carry no man that knows more than myself, but pity them that know less. For Ignorance is rude, unskillful, and will abuse my name, as we see in beggars, who are often killed for their equivalent attempts, they'll hope a warrant and fight a fellow to bring away his money, that they may take it up, the devil, that did not believe it. First, players are killed at church with me. To do us injury our tale moves, was a principle which to my former years and impatient affection seemed to contain enough of morality, but my more settled years and Christian constitution have fallen upon severer resolutions. I hold there is no such thing as injury, and if there be, there is no such injury as revenge, and no such

strange as the contempt of an injury. There be those that will venture to write against my doctrine, when I am dead, that never dare answer me when alive. I see Quins is abused by Cardan, who is angry at Tully for praising his own daughter; and Origenes is so respectful, that he adventured to forge a portion of the Incoherence and calls it Cornelius Agrippa's writing, and they say that Cornelius was born to believe upon and to trouble them. Is not this carelessness to write such lies, and show such proofs for them? His nature I could never find, I believe no man knoweth, but by a false sign that they made up him. And so they may use me, but behold the release of my writing in Germany.



and the character of my spirit. To please me I have written this.



projected by a learned lord for the honour of his house of birth. Now let my metaphysician, philosopher, do, judge my goodness; the figure is right according to the exactness of my birth, modified by accidents and verified by the effects of education. Now to the souls of all my readers, there is but one thought, that depicts me—that my sacred parts must perish with myself, nor can be separated amongst my dearly beloved and honoured friends. I do not fall out of considering a man for an error, or consider why a difference in opinion should divide an affection, for a modest request or dispute, if it meet with descent and generous return, does not outrage the laws of charity in all eyes and minds.

When the mid heaven was dissolved in the Time of the Moon, I was another book, and contained it, 'The Fundamental Elements of Philosophy, Poetry, Government and the Laws,' &c. After this time I had many mistresses, and yet I think there is no man that apprehends his own mistress less than myself, and no man that is nearly apprehensive another's. I could love an art without a taste, and with few guests, mistakes, be quarrelled into peace, yet can I wrap seriously, with a true passion, to see the marvellous School in England keep a debt against the King's most loyal sub-

poets, purposely to put them in the Marstonbury, or other House of ill-fame to be destroyed as poison, or starved, or killed by the hangman, and then two or three good old men and three many doings shall persuade the Governor and the people to believe the new dyed of conceptions. It is a barbarous part in humanity to add unto any afflicted person's misery, or endeavour to multiply in any man a passion whose single nature is already above his patience.

"The *Assessment* to the *Quarrels* of *Illness*, and part of *Fortune* to the *Fortune* of the *Man* come next, and it is true I had loved a lady in *Devonshire*, but when I seriously pursued my suit, I found she would never marry; for, behold, I am a man, and I know not how I was so proportioned and have something in me that can be without me, and will be after me, and here is the misery of a man's life, he eats, drinks, and sleeps to-day that he may die to-morrow, and this breeds diseases, which bring death, 'For all flesh is grass.' And all these measures we behold are but the herbs of the field disposed into flesh as there, or more sensibly contained in ourselves, we are devoured not only of men but of ourselves, and that not in an allegory but a positive truth, for all this mass of flesh which we behold come in at our mouths, this frame we look upon hath been upon our teachers, and we have devoured ourselves, and what are we? I could be content that we might raise each other from death to life as *Jesus Christ* did without suspicion, or that there was any way to perpetuate the world without this trivial and vain way of action as *Dr. Barrow* will it. It is the foolishness of a man to consume all his life, nor is there anything that will more depict his cold imagination than to consider what an odd

never be both executed! That the stars favoured me, I might have been happy to find out too.

"I remember also that the Quakers of Boston imprisoned me at a stranger's house for contending with Cresswell, who maliciously demanded I should be kept close in Lambeth House, as indeed I was two years. My prison he feared, and my tongue and pen offended him, because, amongst many things, I said particularly, such a day he would die, and he died. It is very true Oliver opposed me all his life, and made my father pay seventeen hundred pounds for his liberty; besides, they stole, under pretence of supporting him, two thousand pounds in jewels, plate, &c., and yet the King's wildest enemies suffer upon suspicion of death.

"When the money was devoted to the Quakers of St., and the M. C. to the opposition of St., I was by the pharisaic Convention of St. kept committed to prison, and my books burnt, yet I would not utter a base design, or an action that should call me villain, for all the riches in England, and for this only do I live and honour my own soul, and have, methinks, too arms too few to endure myself. My movements is like the stars with all men, and with a friendly aspect to good and bad. Methinks there is no more bad, and the worst best, that is, while they are kept within the circle of these questions whereon there is good. The method I should use in distributing justice I

"I could be content that we might promote like laws, without objection, so that there were any way to perpetuate the world without disturbance and vulgar way of reform. It is the intention, not a wise man would do all his life, nor to show anything that will never defeat his social imagination, when he shall consider what an odd and surprising piece of folly he hath committed. I speak not in proportion, nor am aware from that point too, but entirely conscious of all that is intended."—*Edgar Allan Poe*, p. 11, no. 6.

when chance is consultation, and keep a geometrical proportion in both, whereby increasing equal to others, I become equal to myself, and subordinate to that common principle, 'Do unto others as thou wouldst be done unto thyself', yet I give no idea to violate the image of my brother, but to fulfil and accomplish the will and command of God. The general and indifferent temper of man death surely dispose me to that noble virtue amongst those millions of men I do inherit and hold from Adam. I have escaped one and that is mortal enemy to charity, the first and noblest sin, not only of man, but of the devil, Pride—a sin whose name is comprehended in a man's selfishness, but in its nature not unaccompanied with a world. I have escaped it in a condition that one hardly avoid it, those petty acquisitions and repeated professions that advance and elevate the conceits of other men add no further sin to me. And thus is the observation of my life—I can love and forgive even my enemies."

The materials supplied in this original fragment of an autobiography are supplemented by a "Life of John Haydon," from the pen of Frederick Talbot, Esq., which was prefixed to "The War Musician's Career," and which I shall present to my readers in a compressed form, to avoid the prolixity and aversion of much of the original.

John Haydon, the son of Francis and Mary Haydon, now of Delameth in Devonshire, is not hardly less nobly descended. Antiquaries derive him from Julian Haydon, King of Hungary and Westphalia, that was descended from the noble family of Count Haydon in France, and from this royal race the line came down to the Hon. Sir Christopher Haydon of Haydon, near Exeterwick, the John Haydon, late first Baronet of the King's Tower of Lon-

son, and the noble Chaudron in Worcestershire of the mother's side, which line spread by marriage into Devonshire, among the Collins, Danks, Simons, and Batts. He had one sister, named Anne Heydon, who died two years more, his father and mother being yet living. He was born at his father's house in Green-lane, London, and baptised at St. Sepulchre's, and so was his date, both in the 18th and seventh years of the reign of King Charles II. He was educated in Warringtonshire, among his mother's friends, and so careful were they to keep him and his sister from danger, and to their books, that they had one academy to wait upon them, both to the school and at home.

He was recommended by Mr John Denton, his tutor in Turbitch, to Mr George Liguere, priest of Congleton, where he learned the Latine and Greek tongues. This was at this time begun to collect the annotations of that nation. He was then attached to Mr Michael Pate, an attorney in Cheshire's law, with eighty pounds, that at five years' end he should be sworn before Chief Justice Holt. Being very young, he applied his whole to learning, and by his happy wit obtained great knowledge in all arts and sciences. Afterwards he followed the service of the King, and for his valour commended in the troops. When he was by those means famous for learning and arms, he travelled into Spain, Italy, Antioch, Egypt, and Persia, gave his hands to writing, and composed, about twenty years more, "The Harmony of the World," and other books, preserved by the good hand of God in the custody of Mr Thomas Heydon, Sir John Hanger, Sir Ralph Freeman, and Sir Richard Treggle. During the tyrannic time that confined these books, these authors, and at last, at the command of those benevolent, learned, and valiant knights, they were printed.